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A Journal of Religion

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THE CHRISTIAN CENTURY PRESS, 508 So. Dearborn St., Chicago

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII CHICAGO, APRIL 21, 1921 Number 16

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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—$4.00 a year (to ministers $3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, $1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Death-blow to Sacerdotalism

ALL of the negotiations on Christian unity get back in the end to a definition of the church and a theory about its faith, its ordinances and its ministry. The pope showed intellectual acumen when he said that he would be generous in all else if the Christian world would unite on a correct view of the government of the church—which in his view was a recognition of the papacy. The high-church Episcopalian asserts continually, "Where the bishop is, there is the church." He is met by the free churchman's dictum, "Where Christ is, there is the church." Dr. Headlam of England has done the Christian world a great service in presenting his epoch-making lectures in book form under the title, "The Doctrine of the Church and Christian Union." He makes short shrift of the idea of a papacy finding its origin with Peter, showing how often Peter was made subordinate to others in his church relationships. Short shrift is given to the theory that bishops have anything that can properly be called apostolic succession. He says they were originally presbyters and pastors, having none of the modern episcopal functions. His reason for being an Episcopalian is quite other than those that have usually been advanced. The Episcopal order has in his judgment worked. By the pragmatic test he comes to appreciate and approve a government in the church which has had wide prevalence throughout all the centuries except the first. His spirit in dealing with the problem of the church is well expressed in this paragraph. "We want no antiquarianism. We do not want to transport into the twentieth century the form of the first. We want to learn its principles, and be inspired by its spirit. We want to be able to transform our inherited organization to meet the needs of the day, as it created new forms, and we want to exhibit the same boldness and statesmanship in the face of the problems of a divided Christianity which the church of the apostles displayed on the great question of the place and the duties of Gentiles. We want life and courage."

The Sin of Having Dirty Churches

THE survey of church and religious conditions in Malden, Mass., carried out under the direction of Professor Athearn, is a most valuable contribution. Millions of dollars have recently been raised for new church buildings and it is important that this money should be wisely spent. In the survey of the Malden churches, both the strong and weak points of the various buildings are impartially noted. One of the most shocking facts discovered is the state of filth and disorder into which some church buildings had fallen. There were basements that were fire traps, and store rooms that were in utter disorder. Anyone acquainted with church buildings over the United States knows that they are seldom as neat as people's homes. It takes money and work to keep them that way, and only the occasional congregation has interest enough to do it. A dirty church building tells the same kind of story that a dirty house tells. Those who live in it do not care enough for what it represents to be sensitive to maintain the decencies. The grounds outside the church are often in a state of disorder. When everybody in town mows his lawn except the church janitor, it is evident that the church property will tell an unfavorable story to every passer-by. How many churches have plants and shrubbery on the grounds? They are even more appreciated on the church grounds than they are on private property. Yet it is hardly one church in a hundred that makes the church lawn as beau-

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tiful as the prevailing standard for the community. It may seem to some that the dirt in the choir loft bears no relation to piety, and that the weeds on the church lawn have no relation to the indifference of the community, but this is to miss the fact that life has its roots in the physical. It is true for the church as for the home that "cleanliness is next to godliness."

Two Types of the Community Church

CONSTANT witness is borne to the many forms which the community church plan is taking in different parts of the country. Many of the critics of such organizations appear to labor under the impression that the only method of procedure is that adopted in a particular locality, in which they have found something to criticise. A wider survey of facts might afford a corrective of such unfriendly impressions. For example, two widely separate forms of community church have come under observation within the week. One was in a city of commanding size and vigorous commercial life. A church belonging to one of the evangelical denominations, and still bearing its former distinctive name, has beocme to all intents a community church. It has waived all but its most fundamental requirements for church membership, has widened its sympathies and thereby its fellowship, and is ministering to the entire city. At a church gathering of a social character a thousand people were seated at dinner, all but a handful of whom were members of the church. Its roll includes accessions from practically all of the denominations, without doctrinal discrimination. For four years it has been deprived of a church home and compelled to worship in a theatre, yet no element of its church life has suffered, and it is an aggressive force for righteousness in the city. The other instance is that of a suburban church, in a little community of a few hundred people. The church building is small and exquisite in form and feeling. The service is rich, and the entire community finds itself happy in its church home. In both these instances the wider ministries of missions and other benevolences are performed through denominational channels. But the churches are providing the communities with just the sort of free and yet urgent Christian ministry that the times increasingly demand.

Wells is Read by Churchmen

IN spite of its price, Wells' "Outline of History" is one of the big sellers this year in religious circles. His book is bought by his critics quite as eagerly as by his friends, for all realize that here is a work which cannot be laughed out of court. Though every expert praises Wells as an authority in some other field than his own, yet all realize that here is one of the most ambitious literary enterprises of the age. If Wells has not succeeded in working out a philosophy of universal history, he has at least set the world thinking about the problem. Without doubt others may essay the same task, but with a different point of view. The Unitarian reviewers are delighted, because they find the view of a purely human Jesus set forth by Wells. This is sufficient to blind them in large measure to other defects. Catholic reviewers are of course harsh in their treatment of the ambitious journalist, the Catholic World asserting that Wells has never known the meaning of the great Christian truths. In between these two extremes are those of more discriminating judgment who are quite aware of the technical defects of the work, and also of some of its deeper fallacies, but who also know the merits of seeing human life in this big perspective. Wells undertakes to simplify the religion of all people to a few fundamentals. It is this desire to force simplification upon the facts which has brought him to grief. It is only by the sorry process of putting the various religions on the Procrustean bed that they can be made to look so much alike. Not all religions have had a god. Not all religions have even been significant builders of social spirit. The diverse needs of human life, and the varied conditions of society have brought into existence so many systems called religion that this word now seems to be incapable of definition.

Are the Churches Cold?

THE most frequently expressed conviction about the churches is that they are cold. Every now and then some enterprising reporter goes about to test the degree of this frigidity. Since the story sells better which agrees with popular prejudice, he usually finds evidence of coldness in the churches and makes these the substance of the report. The thing a man looks for he usually finds. Unfortunately there are cold churches. Some of these have deliberately built up this atmosphere as being conducive to spirituality. To speak to one's neighbor before the front steps are reached would be a violation of the proprieties. The opposite kind of church is noisy and garrulous after the service. This kind of church is not necessarily friendly. It may have hostile cliques within it. Often groups of old friends neglect the stranger. The real test of the friendliness of a church is what it will do for anyone who needs help. The church that will feed the hungry, find employment for the idle and aid the sick is a church that possesses the friendly spirit. Some churches know how to organize this friendliness so that it misses no opportunity. Other churches do not have any regular way by which the people in need find a friend. Very often people wish to find in the church no particular form of relief, but just friends. Young people are lonesome in the city wilderness of folks. They are grateful to go where they will be met with a smile and a cheery word. The church that can develop this sense of camaraderie and good will has one of the secrets of success. Christ called his disciples friends. The good old word has every day new depths of meaning. When the people seek for the friendly church they are just looking for the church with the Christ-like spirit.

Ministerial Jocularity

TRADITION has it that ministers are long-faced and very serious. Those who know ministers well realize that in their effort to escape this reputation they have in many cases gone to an opposite extreme. Probably no pro-

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fession in the world can tell the humorous story better than the ministry. Hunting parties and tourist groups gladly include a man of the cloth for his contribution of good cheer to the party. Banquets and dinner occasions are usually adorned by the wit of the minister. This cultivated gift of humor often becomes a peril. Many an installation service has been quite spoiled by attempts at facetiousness which prevented anyone saying the serious word that ought to be spoken on such an occasion. The popular evangelists are good examples of the danger that inheres in a reputation for humor. They have a way of mixing the humorous and the sacred in a single discourse until they quite break down the thing most fundamental to religion, reverence. Perhaps there is a place in the pulpit for humor. One finds humor in the Bible at times, if one is in the mood to discern it. The story of Jonah and the gourd which sheltered his head seems to lie in this field. Humor as a weapon against sin is one of the most powerful of weapons. When Spain began laughing at chivalry it was dead. Cervantes slew it with "Don Quixote." In the same manner when laughter is enlisted against the foibles and irrelevancies of religious people it is a sign that such things are soon to be given up. But when one hears ministers on state occasions making unseemly jokes about the ordinances and the sacred things of the churches, one feels that here humor has become harmful. Ministers with happy hearts who can adorn our festive occasions will ever be popular. But the minister who is on every occasion a joke-smith will not be sought out by those who carry the heavy burdens, and who are seeking spiritual counsel.

The Y. M. C. A. at the Pacific Cross Roads

THE work of the Y. M. C. A. in Hawaii is largely in the hands of young men from the University of Missouri and the Disciples Bible College in affiliation with the university. Mr. Paul Super went from that educational center several years ago to lay a Y foundation in Honolulu, and there have followed him for places on his staff a group of as fine Christian men as any church school could boast of educating for service. Mr. Lloyd Killam has perhaps made the most striking contribution to this work by leading in the erection and management of a Y at the cross roads of the races. Many Y leaders thought it impracticable to try to unite the various Oriental races in one organization, but Mr. Killam lived by faith and at last won support for his experiment. Nuuanu Y. M. C. A. in Honolulu is the result. There travelers see Koreans, Japanese and Chinese mixing freely at play and study, in sociability and friendly discussion, notwithstanding the strife between their compatriots elsewhere. The assumption underlying the work is that individuals can be friends over and above all racial, national or class differences, and that in friendship and toleration will be found the solution of even the most difficult problems. Hawaians, Filipinos and Americans also gather here. Each group in its own clubs and all together are taught to be good Americans. Premier Hara of Japan pleads for an effort to reach a spiritual understanding between east and west so that we may mend the breaches of war and build a new world in amity and peace. The Y. M. C. A. is doing much to help in this by bringing together as friends the young men who will have so much to do with the future policies of the various oriental lands. What they are doing in Honolulu they are also doing in many oriental ports and capitals. The Nuuanu Y perhaps has the most distinguished roster of speakers of any association in the world, for the eminent men of all nations who pass this cross station of the Pacific come to see their work and gladly address their cosmopolitan membership.

A Church Building That is an Inspiration

ONE of the arguments of the promoters of the Disciples Congress which will be held in Springfield, Ill., the second week in May is unique. It is pointed out that hundreds of Disciples ministers are about to undertake church building enterprises. They need a model in church architecture, and First Christian Church in Springfield is it. There is much truth in the contention. The building is pure Gothic, but unlike so many Gothic structures, it has been made exceedingly practical for present-day church needs. The congregation holds to the free church ideals of religion, but there is something very like the Episcopal altar with the communion table at the center and the pulpit on one side. Back of the communion table is the baptismal font. In the basement below the chief structure are a gymnasium and entertainment auditorium. The parish house is to the rear with its equipment for religious education. The pastor has an up-to-date office with all of the aids of the modern executive. He also has a study where he may retire at times from the importunities of a public that leaves the popular preacher little enough opportunity for his own culture. It is probably correct to say that any Disciples minister will be repaid for his trip to Springfield, if he gets no more from the Congress than a fair example of how the ancient and the modern may blend into an ideal house of worship which preaches every day from its classic walls and tower the gospel of God. It is by examination and criticism of existing buildings, rather than by the slavish following of drawings and blue prints from the hands of an architect that the churches are to be led into right ideals of architecture. The sanctuary that looks like a fire station must make way for a true house of God. Protestant barrenness has at last become a standard of ugliness, and an ugly thing is always at a disadvantage when it comes to praising God. The swing of the pendulum is due. The people who pay for the church buildings of the next decade will demand that beauty and utility be made harmonious.

The Philippine Commission

LAST week there departed from the United States a little group of men whose leader is Gen. Leonard Wood, to make a careful study of the situation in the Philippine Islands, and report to the government on the question of their independence. From the day of their entrance into the protecting care of the United States from the control of Spain there has been the tacit assumption that as soon as they were ready for self-government they

should be permitted to make the experiment. Many of their people are of the opinion that such a time has come. There is of course a body of sentiment in the United States, chiefly commercial, that the islands should remain under permanent supervision of this government. But the twenty millions of dollars we originally paid for them, and the other millions we have poured into their improvement, to say nothing of the teachers and other helpers we have sent them, have had the implication of ultimate independence. It is now ours to determine whether they have reached the state of education and self-control essential to democracy. There could be no better commissioner than General Wood. We may expect a painstaking and discriminating report. Then if the verdict is favorable, we should be prepared to assist the Philippines to erect the sort of government that will best meet the needs of their varied races and communities. That is consistent with the spirit of America, and with our professions of friendship for all our neighbors.

The Ripening of Faith

LIFE tries faith, tests it, and discovers what is real, workable, and dependable. Perhaps, in our emphasis upon faith as a guide to life, we have not enough considered life as a purifier of faith, and how an accepted faith may be modified by the wisdom which comes with the years. There is a faith of expectancy, and there is a faith of experience. As we make our way through the years, only those truths which stand the practical, ethical test of experience are of value. Age does have its understanding; it begins to know what things are trustworthy, and what things are sure to disappoint. Life simplifies faith, leaving things inconsequential behind. Toward the end a man ought to believe more than ever before, not more things, but a few extremely simple and profound things more deeply, more hopefully. Youth is for faith, age for trust.

Such reflections are suggested by a notable book by Dr. Lyman Abbott, entitled "What Christianity Means To Me," begun on his eighty-fifth birthday, and happily brought to a triumphant conclusion. It is a gracious, wise and noble book, in all ways characteristic of a teacher whose influence has been due equally to clarity of insight and lucidity of style. It is a spiritual autobiography, a kind of last will and testament of faith, as confirmed and unfolded by a long and fruitful Christian experience; and as such it deserves an unusual attention. What men learn by living, what the years have taught as it reveals itself in the interpretative meditations of age, must command both our pondering and our gratitude. Truth is always precious, but never more lovely than when it has upon it the gentle light of the on-coming evening and the star-crowned night.

In telling how the book came to be written, Dr. Abbott recalls the New England home in which he was brought up, and the New England theology taught in those days. With slight differences of setting and statement the picture, in all its essentials, is familiar to many who are much younger than the venerable author. When the boy began to be troubled by questionings and misgivings, he could get no answers except the arid and rigid dogmas of the day. He asked for bread, and he received a stone. That is, until as a young man he came under the spell of the golden voice and glowing personality of the pastor of Plymouth Church, whose insight was a revelation and whose eloquence was like an orchestra. Even now, as he attempts to describe the result, one realizes once more what a great thing it is to have an authentic teacher of spiritual truth in the plastic, formative years of youth. Beecher made the young man glad about God, and once a man has settled the first truth, and the last, the way thereafter, if sometimes cloudy, can never be a dim battle in a doubtful land. What this meant is told, in part, as follows:

> Suppose that all your life you had dreaded an awful God, or in fear submitted to a fateful God, or hesitated between defying and cringing before a hated God, or vainly sought to understand a hidden God, and suddenly the curtain were rent aside and you saw the luminous figure of the living Christ, and over his head were written the words, "This is thy God, O man!" Something like this was the experience of this youth growing into manhood. He had thought of God as infinite power. Here is God revealed to him by the endearing manifestation of an unparalleled love. He begins to believe that Jesus is not an ambassador from God to man, not an intermediary between God and man, but God entering into human life that he may enable men to understand him . . . God is no longer to him a great unknown. . . This faith means much. It lightens burdens, strengthens purpose, inspires with courage, solves perplexities, simplifies life, and he longs to give to others the gift which has been given to him. To that purpose he has now for sixty years given himself in various forms of activity, but with unvarying purpose.

And now, having passed four score years, Dr. Abbott quietly sets down how this vision of God required readjustments of thought in respect to the details of doctrine, and how, through all the years, the vision grew and unfolded, lighting up life by a sunrise. The story of his changing thought, made necessary by his growing vision of God in Christ—his rediscovery of the Bible, his restatement of theology, and what are the social implications of such a faith—is more fascinating than any romance. More and more he came to think of religion in terms of life and growth, and of Jesus as the giver of life. He learned that the teaching of Jesus was not metaphysical, but vital, and that his gospel is a kind of spiritual biology. It has grown increasingly clear to Dr. Abbott, with the passing years, that the most radical difference between the teaching of Jesus and that of the churches is this: Jesus taught men how to live, and the churches have taught men what to think; Jesus tested men by their lives, while the churches have tested them by their beliefs. Though, if one may venture to say so, it is not theology, but bad theology, that causes the trouble, and the churches need to learn anew of Jesus what to think as well as how to live.

Anyone who knows the writings of Dr. Abbott will follow with joy his exposition of the gospel of Christ in the mellow light of his sunset years. For him the love of God, revealed in Christ, is the master light of the gospel, and his interpretation of it is radiant in its beauty and rich in its insight. God is something more than Ruler and Maker of humanity; he is our Father, Companion, and Friend. Re-

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ligion, as he reads its meaning in the face of Jesus, is "the life of God in the soul of man"—life free, abundant, overflowing—and because it is life it takes myriad forms of duty and of love. With the hand of a master—which has lost none of its cunning—he traces the fruits of the spirit in character, in conduct, in art, architecture, music, and the growth of a beloved community. Religion is no more confined within the church and its rites than spring is fenced within a garden. All through these pages one feels the joy of a noble emancipated soul for whom Jesus has shaken the poison out of all the wild flowers, and unveiled the meaning of life as love, service, and comradeship. Theology has been reconstructed accordingly:

> Salvation no longer means for me deliverance from hell and admission into heaven; it means deliverance from sin. Exemption from penalty without deliverance from sin would not be salvation. If a good man were to go to hell and retain his goodness he would be saved. If a bad man were to go to heaven and retain his evil he would be lost. Heaven must be in us. Salvation is character.
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> Justification by faith no longer means to me that Christ has suffered the penalties of my sins and therefore if I accept his sacrifice God will treat me as though I were innocent although I am guilty; it means that Jesus offers himself to me as my divine companion and if I accept his companionship I can be made virtuous although I have been guilty.
>
> Attachment no longer means to me that Christ has made reparation to God for the wrong I have done and therefore God is reconciled to me. It means that Christ has by his life and teaching interpreted God to me and by his personal presence inspires in me the will to do my Father's will, and so has reconciled me to God.
>
> Incarnation means to me more than the spirit of God dwelt unrecognized by the world centuries ago for a few years in Jesus of Nazareth; it also means that the same spirit still dwells in the world, carrying on now with the followers of Jesus the work of serving and saving men which the same spirit carried on with Jesus then. Incarnation is not merely an historical episode; it is an eternal fact.
>
> If I were to paint the shadow of the cross, I would not paint it as the shadow of a yawning boy cast on the wall betokening his weariness of the task which he has been set to perform. Have you not seen the mother with arms outstretched and the little child by this silent invitation of her welcoming love, run quickly to her bosom? I would paint the shadow of that mother's love on the wall; for God's love reaches out to lay hold upon the weakest, poorest, most sinful of his children, and the cross of Christ is the shadow thrown upon the earth of the Father's inviting and welcoming love.

There are those to whom it will be rather startling to hear Dr. Abbott say that the idea that Jesus organized a church, in the sense in which we use the word, has little or nothing to support it. The institutions of Christianity, however useful and important, were not framed by Jesus, but were developed by his followers after his death. Such a position, if accepted, obliterates at once the old debates of ecclesiastics about rites and ordinances and leaves the disciples of Jesus free to accept and use those ceremonies and forms of organization most useful and eloquent for the service of the life of the spirit. From what bewildering and tedious controversies, in which every kind of prejudice and pretense is mixed up, such an insight sets us free!

> Jesus gave his disciples no creed; but inspires them with an ambition to study the invisible world to which they belong, and of which they are a part, and their beliefs respecting this world they have expressed in their creeds. He prescribed for them no ritual; but he inspires in them experiences of penitence, reverence, gratitude and consecration, and these experiences they have expressed in rituals. He organized no church; but he gave them work to do which they could only do by united effort, and the organizations which they have created for that purpose are the church. Are we then to consider the church as a human or a divine institution? I reply, divine in its mission, divine in the spirit of the life with which its Master endows it; but human in its forms of belief, of worship, and of organization.

And this is what Christianity means to one who has devoted a long life to its study and practice and service. How different, how much deeper, simpler, and sweeter is the truth as it is in Jesus than the dark and terrifying dogmas taught in other days. And yet there are those who think that religion is declining! It is really just now being discovered; and if this is to be the gospel of the church of the future, it must win by its very loveliness. Towards this great and simple Christianity Dr. Abbott believes we are moving, larger in its realization of God and in its practice of brotherhood, and toward that end he has helped us by his life, his thought, his character, and his calm, clear, luminous insight.

The Denominational Convocations

BEGINNING with the middle of May the annual gatherings of many of the religious bodies of the United States are scheduled to take place, at many points east and west, at intervals reaching into September. A list of fifteen or more of these meetings is now available, and cannot fail to provoke interest on the part of any one who scans it. It includes the national judicatories of the more important denominations, and several of the smaller ones. In about equal proportions the assemblies are held in the east, the central states and the west. The one furthest east is to be held in New Jersey, and the westernmost in California. As compared with the locations of church conventions ten years ago they show a decided drift toward the west.

The first impression made by these announcements, and the programs which accompany them, is that of the strength of the church, of which all these evangelical, Protestant groups are constituent elements. It must also be remembered that these gatherings represent but a small portion of the total strength of Protestantism in America. There are many denominations which meet at other seasons of the year, or at less frequent intervals. One has to give careful consideration to the total list of such bodies to comprehend the meaning of this great aggregate of Christian activity and relationship. There is something very impressive about such a variety of confessions of the faith, all composed of devoted and loyal adherents. From one point of view it is much more impressive than the mere statistics of the millions who make up the sum of evangelical Christians in the land.

There is also the realization of the silent but potent

body of consecrated Christian people included in these communions. The strength of the church lies not so much in the visible aspects of its life, in the movements of thought or the showy activities that attract public interest as in the steady and largely unrecorded movement of Christian life within its membership. It has been this element through all the centuries that has supplied the real strength of the church. Not in the architecture of religion, even in the glorious cathedral days; not in the stately ceremonials of holy orders; nor in the wealth lavished upon ecclesiastical establishments did the true strength of the church lie. Rather was it found in the quiet, simple faith, the unhurried progress toward nobler standards of living, exhibited by multitudes whose names never adorned the pages of religious chronicles, but were none the less registered in the Book of Life. It is not otherwise today. Far down beneath the play of wave crests of controversy, movements and tendencies, there are the unsounded depths of Christian faith and conduct which constitute the real asset of the church of God throughout all the world.

From many points of view the church assemblies are the least significant and the most depressing expressions of the Christian society. In them the official mind is most in evidence, and the mechanics of administrative activity is exhibited in whatever forms of crudeness or polish it has been able to acquire. There is great difference among the various religious bodies as to the degree in which officialism has passed over into real leadership, and has become humble and inspiring. Age and experience are required in a communion to ripen the sense of administrative oversight into vision and power. Where this maturity and ripeness of character have not been attained there is sure to remain something of the rawness, the bustle and the noise of a mere political convention. From such a gathering the more sensitive and wistful souls in a denomination, those who listen for the voice of the Spirit, and are not allured by bodies, shapes and appearances, are increasingly moved to absent themselves.

In such meetings, moreover, the denominational consciousness is acute and vivid. Denominational history, achievements, watchwords and ambitions are stressed, until gradually there takes form the conviction that about all that is being done anywhere to advance the kingdom of God is taking place under the direction of that particular body. When that becomes the obsession of a church in the community, or of a denomination in the wider spaces of the nation, the doom of wilful and self-induced delusion is already at hand. To anyone who happens into such gatherings from the outer circle of Christian fellowship such pretensions sound naive and ludicrous. The success of each of the churches is too much the result of the devotion and zeal of all for any one of them to take too seriously its own apostolicity, orthodoxy or finality.

In the present unhappy and divided state of the church, these denominational assemblies are, perhaps, a necessity, and not with certain values if rightly estimated and directed. But at best they are, separately, but small fragments of the total Christian group, and need to keep this fact in the front of consciousness, with all its humbling significance. It is too late in the centuries for any of the communions to proceed to its tasks unconscious or contemptuous of the rest. Only by careful contemplation of the entire field of church responsibility, and earnest effort to share with all who have obtained like precious faith the sacrifice and achievement of possession, can any division of the body of Christ justify itself in these days of widening vision and enhanced opportunity.

Indeed it is this sensitiveness of the leaderlike men in many of the churches to this common need and responsibility that is widening the roadway of Christian service, and making more evident the approach of all communions of the church to each other and their common goal.

Where America Lags

AMERICA is slow in matters of social progress in industrial fields. We are still the most individualistic of peoples. Perhaps it is because we have had room for everyone to take his chance with undeveloped nature. The young man could go west or launch some venture of his own. In England and Germany and other older lands such individual margins of opportunity do not exist and men must find their places in the big machine of industrial organization.

Our country was thirty-six years behind Germany and twenty years behind England in its first adoption of compulsory industrial insurance. A recent investigation found that the families of men killed in the Carnegie mills received from nothing up to only $2,000, only two of the families getting so much as $2,000. In Erie County, Pa., out of 211 killed on duty 97 of the families received no compensation and the others got only from $500 to $1,500 each. Texas courts have recently sustained a verdict of $40,000 for the family of a railroad locomotive fireman and one of $22,500 for a brakeman. This was considered the earning value of these men to their families and the cost of their "breakage" was assessed up to the business instead of to their dependants.

We are thirty-one years behind Germany and twelve years behind Great Britain in our first adoption of an old age pension. Old age is one of the primary causes of pauperism. The Surrogate Courts of New York found that out of every 100 men dying 83 leave no estate at all, and 15 leave only from $2,000 up to $10,000. An insurance journal says that at the age of forty-five not less than 60 per cent of America's men have to work for a living because they have nothing laid up. At fifty-five years of age not less than 46 per cent are dependent, while at sixty-five more than 54 per cent are dependent, and at seventy-five full 95 per cent must be provided for.

We were thirty-seven years behind Germany and eight years behind England in adopting a compulsory one day's rest in seven. The Interchurch commission to investigate the steel strike found some 40,000 men still working the seven day week in that industry alone, many of them on the twelve hour day besides. These older lands adopted minimum wage laws some years ago. We have recently seen a few states adopt them for women. The wage adjust-

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ments are made by commissions which have usually put them on the basis of enough for a living from day to day, that is, a minimum of existence on some basis of decency. It is only human that every industry should be made profitable enough to pay a living wage and that every profitable industry should be compelled to do so.

The old countries have machinery to assist the unemployed. We had a beginning in the post offices as centers of information about men and jobs, but for some mysterious reason it has been abandoned. In England, today, with a smaller body of unemployed than we have, unemployment insurance is being added to the established program. In normal times we have a daily unemployed force of nearly a million men. This is made inevitable by the seasonal type of certain industries and by those fluctuations of trade which bring temporary shut-downs. Without this margin of casual workers these seasonal trades could not get hands in their seasons. But there is always some type of job somewhere if only adequate means were employed to get the idle man to the open job. Labor takes the main loss of seasonal unemployment and trade fluctuations. Capital may lose interest in the latter but labor loses bread and butter, and there are 7,000,000 persons out of work at some time during the normal year, one-half of them for from one to three months and one-third of them for from four to six months.

The great gains in workingman's compensation laws which charge the breakage of men up to the cost of operation, just as the breakage of machinery has always been charged, will no doubt be followed by other type of social insurance. It is only just and right that industry should bear the cost of lives, limbs and the wear and tear of its workers as well as its machinery.

The Garden

A Parable of Safed the Sage

I SPAKE unto Keturah, saying, I will make a Garden.

And Keturah said, So thou hast said, and so hast thou done, each Spring since ever I knew thee. Thou wilt make a Garden in the Spring; but who will hoe it in Summer?

And I heeded her not, but went to work. And after a time she came unto me and helped me.

And I sang unto her a song, saying:

I want to be a gardener and with the gardeners stand,
An horny-handed son of toil with an haystack in mine hand:
Beneath the tall tomato-tree I'll swing the glittering hoe,
And slay the wild potato-bug that skippeth o'er the snow.

And she inquired, saying, Didst thou make up that nonsense, or may there have been before thee another man who did it?

And I said, The song that I have sung unto thee is a free translation from the Sanskrit or some other Ancient Language which was spoken in the Garden of Eden. Thus doth mankind sing in every Spring.

And she said, Thy first father who sang that song was not a brilliant success as a Gardener.

And I said, Woman, be thou silent, and remember, My first father, even Adam, was singing that song to the tune, "I want to be an Angel," and doing very well until thy first mother came along and put him off the key.

I'll buy myself a Durham ram and a gray alpaca cow,
And a lock-stick Osage-orange hedge and a patent-leather plow.

And she made no comment, for from the days of Adam there hath been one unanswerable argument which a man might use in time of need.

And I said, O Keturah, well do I know that I am a bum gardener; and that by midsummer there will be more weeds than garden-truck of my planting. Yet can I not deny myself the annual luxury of getting my own fingers into the soil, and beholding that wondrous miracle of God whereby the earth doth renew life.

And Keturah said, My lord, I know it; and I blame thee not. As a gardener thou art little improvement upon Adam, thine ancestor, and he lost his job; but I am very glad to have thee get back to nature, and to go back with thee. Yea, and so long as we do this, I think we can never wholly grow old.

BY THOMAS CURTIS CLARK

The Egotist

HE discovers that there is no God in the universe, only a tendency. He proves that the world was not created, but that, by a "fortuitous concourse of atoms," it happened. He explains that man's feeling for a Father-Heart is only a futile wish, not an instinct, and that his craving for immortality is but the desire of the moth for the star. He declares that there is no such thing as a goal "toward which the whole creation moves." He denies that "through the ages one increasing purpose runs." Life is simply ebb and flow, chance and circumstance, the cry of human mouths doomed to be forever stopped by dust.

Having banished God from the universe, he exalts himself as successor on the throne.

Meanwhile, God the Father-Heart takes pity on his poor, lean soul, and gives him food to eat and water to drink, fresh air to live in, and sunshine and flowers to delight his heart!

In Blossom-time

IN blossom-time, could any say
That life is desolate and gray?
When cherry boughs are drifted snow,
When spring-time couriers, singing, go
Through orchard lanes, which for a day
Are very heaven, who could lay
Upon the gods of far-away
One word of blame for fret or woe—
In blossom-time?

What man could hate or envy know
When apple-blossoms burst and blow?
When, free at last, the kindly May
Endeavors Winter's debts to pay—
In blossom-time?

Reginald J. Campbell

Second Article In Series on "Living Masters of the Pulpit"

By Joseph Fort Newton

NO two men were ever more unlike in physical aspect, intellectual quality and spiritual appeal, than the first two ministers of the City Temple. The first was a sturdy, stockily built giant, the second slight, frail, almost ethereal; one the son of a stone-mason, the other a child of the manse; an old man with a black mane followed by a young man with a white mane. If one had a rugged, massive, dynamic intellect, the other had a mystical mind of iridescent brilliance One personality was pervasive, opulent, diffusive, the other magnetic, absorbent, winsome. The eloquence of the older man had always a suggestion of the stage, not that it was insincere, but because the dramatic instinct was ineradicable; the oratory of the younger man was unaffected in its simplicity, with no effort after effect, and no flowers of rhetoric. The contrast might go on indefinitely, they were so utterly different; yet each in his own distinction and power was a man of mark, and each had a word of God for his age.

THE "LITTLE GRAY ANGEL"

Mark Rutherford thought that George MacDonald was the most fascinating preacher that ever entered a pulpit; but if he had seen the young man who came up from Brighton, at the dying wish of Joseph Parker, to the City Temple in 1902, he might have altered his verdict. With a head grey in youth, eyes eloquent with a nameless hunger, and a face thin and pallid as that of some ascetic of the desert, his advent in the pulpit was an event—one had almost said, an apparition. Seldom, if ever, has there been a figure more arresting, a presence more captivating, or an appeal more winning than R. J. Campbell made in those early days of his incandescence. Preaching, said Dr. Parker, will endure as long as the race, but it must be *preaching*; and the "Sermons Addressed to Individuals" were preaching of the most real kind, at once searching and revealing. The vestry of the City Temple is a confessional, as I well know, and each of the sermons dealt with some personal problem confided to the preacher, uniting a clairvoyant insight with a sympathy almost substitutionary. Direct, concrete, lambent, they were unique in their evocation of the religious atmosphere, and in that naturalization of the Unseen which it is the glory of the pulpit to achieve. If in their printed form the sermons lost something, it was because no art could detain the incommunicable grace of a personality as challenging as it was charming. From a letter dated 1904, written by a friend long vanished, I take these words giving an impression of the "Little Grey Angel," as the preacher was described:

> "A more beautiful countenance than his I have never beheld among living men. There are pictures of the saints that possess the same haunting and ethereal loveliness. It is a beauty that affects some men as being almost uncanny; the features are so delicate that they would be effeminate save for the glowing, searching eyes and the firm, long lines of the chin. The hair is prematurely grey, but luxuriant. Garbed in his long black cassock, the preacher looked like a Dante that had known no sorrow. Asceticism was there, but no hardness; spirituality without aloofness. As he stood in silence when he rose to preach, searching out the people with his eyes, he looked like a friendly angel. His delivery was not good, being muffled and feeble, sometimes dropping almost to a murmur. He seemed to use manuscript, but I got the impression that only notes and headings were written down. Frequently he made use of devotional poetry, summing up an argument or a plea with a stanza. He spoke intimately to the people and never waxed either oratorical or spectacular. The most extreme gesture that he made was a long, upward and outward movement of the arm, as though he intended to drop a thought among the rear pews. It was a curious and, as you may observe, not an easy gesture to describe, but it had a striking effect and brought the beholder up with a start. My impression all through was of a profound but quietly expressed solicitude that man should not only be happier for being good, but be better for being happier. The secret of his power is elusive. The explanation for such a lack of explanation would naturally be—magnetism or genius. The magnetism, certainly, is undeniable. As to the latter, it is doubtful whether his warmest friends would claim for him the title of genius. Ability, grace, charm, skill—yes; but genius—no."

THE CITY TEMPLE ATMOSPHERE

Unfortunately, it was never my joy to hear Campbell in the City Temple in those days, and one had to see and hear him in that setting in order to know him at his best. Outside the Temple he seemed bereft of half his power, which explains the disappointment of those who heard him elsewhere, and especially in America. Knowing something of the amazing audience which assembles in the City Temple—amazing alike in its composition and in its spiritual contrasts—I know how it tugs at the heart of the preacher. The curious tourists who "do" the Temple count for as little as the jaded sermon-tasters seeking a new thrill. The standing congregation is a mixed multitude in itself, too bewilderingly varied to be described, with which is joined a crowd of lonely, baffled folk, drawn or driven by an inappeasable need of the soul, and no preacher can ever forget their eager, expectant, storm-vexed faces. Men fighting for faith, men who have lost the fight, spiritual derelicts tossed between cynicism and despair—weary, unexcited, tormented—defeated men whose past is ever before them, and women to whom hell is the only reality—these sit side by each at every service. The appeal to the penetrative and compassionate understanding of the preacher is like "deep calling unto deep," and if he has the shepherd soul it is irresistible. To such an audience—its mind a chaos of unrelated ideas, its soul dumb with a wordless yearning, terrible in the loneliness of a great city—Campbell came like an old mystic who had wandered out of the Middle Ages. Without being esthetically fine or intellectually satisfying, his presence was electrifying, his personality haunting, his utterance thrilling—

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Clothed about with flame and with tears, and singing
Songs that break the heart of the earth with pity.

Such was the minister of the City Temple when the New Theology sensation began: a matter with which I have not to do, except to say that, since it was neither new nor a theology, it did not enlist my interest. Indeed, we in America were amazed at the furor it made, finding in it little, if anything, that had not long been familiar to us either in the old liberalism or the new orthodoxy; nothing, that is, unless it was a misplaced emphasis or a sense of proportion all awry. It seemed to us only another proof of the saying of Disraeli that the English are the most enthusiastic and least excitable people on earth, and that the two inspirations of their enthusiasm are politics and religion. Nor did we on this side realize that the movement had been taken up by the Northcliffe papers, especially by the Daily Mail, which exploited an ethereal personality in a manner unprecedented—taking bits of his sermons out of their context and flashing them in large type, much to the regret of the preacher and his friends. The book entitled "The New Theology," and described in its preface as "a concise statement of the outlines of the teaching given from the City Temple pulpit," while containing many vagrant insights of rare beauty, was so ill-considered and hastily written as almost to justify the cartoon in "Punch," showing the author pacing up and down his study, dictating a new theology in an evening.

THE NEW THEOLOGY

There is no wish on my part to belittle the author of "The New Theology"; far from it. He was a preacher of rare and exquisite art, commanding many resources, and there was always a suggestion of a supernatural background to his ministry. His knowledge of the human heart—especially in its bafflements, its struggle with temptation, its pain at the hardness of life, its wistful loneliness—was almost uncanny; and his divination of what people were thinking and feeling, or their inarticulate yearnings, made him an answer of the unasked questions of many minds. His preaching during the New Theology days was in many ways extraordinary, albeit marred at times by an aggressive self-consciousness. Often a sermon began with a too elaborate, if not labored, exegesis of the text in the light of the higher criticism—"I believed the Germans too readily," he afterwards said—but it nearly always found focus in a glow-point of real insight. His prayers, too, were singularly searching, healing, exalting. Indeed, many were drawn to him, not because he had invented a new theology, but because, with real insight and at the psychological moment, he uttered truths deeply felt, or dimly seen, in the terms of his time, and related Christianity to everyday life and the issues of his age. His spiritual fervor, his moral earnestness, his passion for social justice found response in many who knew little, and cared less, for any kind of theology, new or old.

Nor do I mean to imply that the New Theology movement, at one time so much discussed, did no good except to make a stir in the dry leaves. It did good both directly and indirectly. It awakened interest in religion; it emphasized the social meaning of Christianity; it enabled many ministers to speak their minds more freely and frankly; and a freer, fresher air was felt to be blowing through all the churches. Though the movement itself has had its day and ceased to be, thousands of people were made aware of a new sense of reality and a new impulse to service. The leader of the New Theology reached the zenith of his influence and power in 1909, and the following year was smitten with a serious illness which seemed to affect not only his body but his whole personality. Three sermons a week, besides innumerable outside demands, had overtaxed his strength. The minister of the City Temple, as I learned to my sorrow, is regarded as public property in London, and it is a wonder to me that so frail a man as Campbell stood the strain as long as he did. A second visit to America in 1911 did not improve his health, but it marked the turning point of his career. A subtle change crept into his pulpit utterances, and the congregations at the City Temple, while still relatively large, began to decline. At the Thursday noon service the attendance became smaller than it has been for thirty years. Another illness in July, 1914, left the preacher unspeakably frail, and in the autumn he resigned and entered the church of England.

A HOLE IN THE GROUND

Dr. Parker had left a large and influential following at the City Temple, but the attrition of years, the changes in London, and, more than all, the agitations of the succeeding ministry, scattered it. Not a few left when the New Theology discussion began, and many more when the minister adventured into socialism. Others took their places, to be sure, including a multitude of young people who filled the Temple with ardor and enthusiasm. But when their leader recanted his teaching they, in turn, were first dazed, and then disillusioned, like sheep led into a wilderness and deserted by the shepherd—surely not the least part of the tragedy of a notable career. As a result little was left at the City Temple: as one of its officers said to me when I arrived: "It is not only flat, it is a hole in the ground." When I took up my labors at the Temple my predecessor was a priest of St. Philip's Cathedral, in Birmingham, and had just published his apologia, entitled "A Spiritual Pilgrimage." It was more than an apology; it was a recantation. Perhaps an Intellectual Pilgrimage had been a better title, but the tone of the book was irenic, with very few barbed sentences, yet one felt all through a deep undercurrent of disappointment. He spoke rather sadly of "my lost latitudinarian days," meaning his great days at the City Temple, over which he wished to "draw a veil." Indeed, he was not aware of owing anything in his religious life to nonconformist influences; what he had received from that source was rather "a truer view of history and of the sterner realities of modern life."

He was explicit in his remarks about his "*re*-ordination," a word not chosen at haphazard, when he said that he believed himself to be "no more, and no less, truly a minister of Jesus Christ after I had been ordained in the church of England than I was before"; and he regarded that act as no judgment upon his ministry one way or the other. "The fact is that distinctive nonconformist—or shall I say evangelical?—theology failed me," he said. Apparently the

New Theology had failed him, too. He felt, as he frankly admitted, that "in the corporate unity of the catholic church and in that alone was full satisfaction to be found for my religious need." Yet he makes the curious remark that had his health stood the strain, he did not see how he could legitimately, "in all reason and conscience," have left the City Temple. Indeed, he more than once said to me that if he could have had an assistant, as I had, at the City Temple, he would not have left. It was all very strange, and the apologia did not explain it.

Nor is it my business to inquire into it further. Later when Mr. Campbell came to London as vicar of Christ Church, Westminster, I found him the same lovable and brotherly man whom I had met and heard in America, albeit somewhat pensive and aloof—as one who had journeyed a long way and passed many graves along the road. I attended his induction as vicar, and I shall never forget my feelings when I saw him stand at the altar and accept the Thirty-nine Articles—remembering what he had more than once said of the intellect capable of such a feat. In all this he was utterly sincere, but I wondered what had happened in his heart and how such a thing could be. Temperament, no doubt, explains much. The very qualities which made him so stimulating a preacher unfitted him as a guide for theological wayfarers, the more so when, unfixed from his orbit, he became a wandering star. Such a mind has no place in English nonconformity, in which there is so much that is not only definite, but hard, unyielding, and ungracious. By temperament, not less than by training, Reginald J. Campbell belongs in the church of England, where, I devoutly pray, whether as vicar of Christ Church or as canon of Westminster Abbey, he may have many years of noble and fruitful ministry.

Japan's Place in the World

By George Gleason

THE lying newspaper headlines in recent articles on Japan are unconsciously serving the cause of peace. They are making the issues clear. Their plain unreliability is giving the reading public the opportunity to decide whether international relations are to be settled by misrepresentation or honesty; by ignorance or knowledge; by enmity or friendship.

True to the type a prominent Philadelphia paper published a few days ago with striking headlines a report that Japan's war office is keeping the aeroplane factories of France and England working overtime. The writer asserted that hundreds of planes have already been shipped and then adds: "Nearly every French airman—every army ace—has been indirectly approached with a tentative invitation to come to Japan." The implication is that scores, if not hundreds, of aviators are sailing to the far east to teach Japan to handle a peerless aerial fleet. Then the writer gives himself away by adding: *"In no case have I been able to pin down an invitation that has been straight out and out."*

One who reads this story carefully thus finds that the headlines give an entirely erroneous impression; that beyond the fact that Japan has purchased some aeroplanes in Europe and that many months ago a few French aviators did sail to help the Japanese in their conquest of the air there is nothing of news value.

UNSUBSTANTIATED HEADLINES

A few days later the same newspaper in reporting Japan's plans for naval increase wrote as a headline: "Japan's navy plans will make her almost equal to the United States." But down in the body of the article the same writer adds: "The completion of this program will still leave Japan far behind the United States even if the latter only carries out the 1916 program." These and other incidents which might be multiplied indicate that we are on the verge of another series of unauthentic war scare stories.

We are reminded of the imaginings which were going the rounds five and ten years ago. In 1911 the Hearst papers startled the country with the news that 60,000 Japanese had landed at Magdalena Bay in Lower California, ready to strike at our west coast. Dr. David Starr Jordan investigated the rumor and was able to locate six Japanese workmen peacefully laboring in a Mexican canning factory. In 1916 the Boston Sunday Globe and The Forum both gave credence to a story that there were between thirty thousand and a quarter of a million trained Japanese army men in Mexico "ready to fight at a moment's notice." An investigation revealed the fact that there were in all Mexico at that time 2,737 hard-working Japanese men and women of whom less than 200 had received military training.

History repeats itself, but the American people may now be on their guard against this criminal newspaper effort to stir up antagonism between nations.

BACKGROUND IN FAR EAST

What is behind these periodic outbreaks of anti-Japanese nervousness? What is back of the intermittent agitation in California? It is hard to believe that the presence of only 80,000 Japanese in that great state, which has a population of over 3,000,000 people, and a territory 10,000 square miles larger than all Japan, is really the cause of that nervous irritability which prompted the stringent land laws of last November. Is not the California question a symptom of a world disease? It is like a red spot on a man's face, of small importance in itself, but significant of the dread fever which is about to break out.

What are conditions in the far east which make the

background for these frequent American agitations? First of all is the fact of that huge aggregation of human beings in the Orient: the 330,000,000 of India, the 400,000,000 of China and the 77,000,000 of the Japanese empire. Here in these three nations bordering on the western shore of the Pacific ocean is gathered more than half of humanity. The standard of living of the mass of these people is incomparably below that of Americans. Their customs are so different that without a long period of intercourse real social fellowship is all but impossible. They are, however, so near our west coast that without some barrier the greedy steamship companies could land a horde of cheap laborers which would swarm over the American continent in a way that would jeopardize our whole civilization. This is the California terror.

The second fact which stands out in the background of American nervousness is the vastness of the undeveloped natural resources of eastern Asia. Along the Amur line of the trans-Siberian, by the main line of the Chinese Eastern Railway and from the 500 miles of railroad in Manchuria one can look over broad, black plains where a farmer could start from the rails and plow into the setting sun. Back from the main highways are similar broad prairies untouched by the hand of man. The richness of this land, to those of us brought up in rocky New England, is simply fabulous. I recall a little stream near Harbin which had cut a fresh cross section through the soil. There I saw five, six and even seven feet of rich black loam pregnant with agricultural wealth. If any one jears with Malchus that population is already pressing on the land he should make a visit to this undeveloped region of northern Asia. Mongolia also remains to be opened. Visitors estimate that beef for all Europe could be raised in the valleys of this one Chinese province, which our geographies used to call a desert.

CHINA'S COAL RESOURCES

Geologists always wax eloquent over China's coal. In some parts one can look from his railroad car and see a mine on every farm. The whole world could be coaled for 1,500 years from this almost untouched mineral wealth. Near the coal are mountains of iron ore. When the virile labor of China is scientifically harnessed to these natural resources the possible industrial development of the 400,000,000 of Chinese is beyond the imagination. The problems growing out of the international race for these products of native and human labor and the possible flood over the western world of these hordes of humanity are real. They must be squarely faced.

Above and overshadowing these two oriental facts is still another which today constitutes the greatest question facing humanity. This is the race problem. In "The Rising Tide of Color" Lothrop Stoddard reports that the yellow races of eastern Asia, the brown races of southern and western Asia, the blacks of Africa and America and the reds of North and South America total 1,150,000,000 human beings. The whites number 550,000,000. We are outnumbered two to one. By about 1900 Stoddard sees the white races at their zenith of world power. Excepting China, Japan and the little country of Liberia in Africa, white nations have conquered and are ruling the world. Then he pictures Japan's victory over Russia as the first instance in history of a colored race conquering a white. From Manchuria a thrill went over the whole colored world. Since 1905 there has been a rising tide developing from these more than a billion human beings which he says is the great question of the day. His solution for the problem of the coming conflict between whites and colored is that the white races should unite, build up great navies and armies and be ready to hold the colored races in subjection. One leaves this book with pessimism in his heart.

IS THERE A WAY OUT?

The question before thoughtful people is: What is the way out of these overwhelming human problems? Can we further find in their solution Japan's place in the world? Those who see red picture Japan slowly absorbing eastern Asia, training and equipping the pliable orientals and decades hence marching over the planet at the head of a conquering host. My observations lead to a different conclusion.

After living twenty years in the far east, after having been through the Russo-Japanese war with the Japanese soldiers and spending a year and a half with them on the plains of Manchuria, after eight months with the Allies in Siberia and a fresh study of North China and Korea, I believe that Japan's place in the solution of the problems of the orient and the larger race problem is clear. A few days ago when taking up a morning paper in Minneapolis I found a headline which read: "JAPAN READY TO FOLLOW SUIT." These five words give us the key. That Japan will follow Anglo-Saxon leadership, an experience in Russia bears witness. In the fall of 1918 there seemed clear evidences to many Americans who were in Siberia that the leaders in the Japanese government had a large ambition to put across some economic deal which would establish Japan's priority throughout Siberia. In response to America's invitation to send seven or eight thousand soldiers Japan had sent ten times as many as was expected. The attitudes of the army officers gave ground for belief that Japan intended to be the superior among the Allies in eastern Russia. When, however, the armistice was signed in Europe, when Mr. Wilson's ringing addresses on the new era in international relations were published, the attitude of the Japanese authorities distinctly changed. More than half of their soldiers were withdrawn from Siberia, a special commission was sent from Tokyo to urge the Japanese army men to show greater courtesy to their foreign allies, and their army was reorganized in order to make better cooperation with America and England possible.

Finally in January, 1919, the Japanese agreed to cooperate with the other seven nations represented in Siberia in the international operation of the trans-Siberian railroad. After some months there was a very evident intention on the part of Japan to join heartily in the League of Nations and in the establishment of a new international relationship. Then followed that awful year and a half of American history where in international matters our government was in a state bordering on anarchy. The

policies in Asia which were so clear during the zenith of Mr. Wilson's power were thrown aside and the Japanese leaders concluded that Mr. Wilson's high ideals were mere oratory and not backed by the American people. Thus on account of indecision at Washington and consequent confusion in Tokyo the Japanese seem to have gone back to their policy of intrenching themselves on the mainland.

WILL FOLLOW AMERICA AND ENGLAND

The place of Japan in the world was similarly described by a wise British newspaper correspondent in Peking when he said, "Japan will follow the lead of America and England. When these two countries unite in a clear policy of unselfish international dealing Japan will join in." In colloquial American Japan consciously or unconsciously "has passed the buck."

There is, however, another point which must always be in the background of American estimates of Japan. The Island Empire has no large natural resources; the country is not able to feed itself; and minerals, excepting coal, are found in only meagre quantities. The thoughtful statesmen of Japan know that only as she has access to the metals, markets and fields of eastern Asia has the country any future. Therefore, Japan has developed what is sometimes called the Monroe Doctrine for Asia. It has been characterized as a policy of excluding Europe from northeastern Asia and intrenching Japan over the whole area, much as she has obtained her foothold in Korea. From my observation of the Japanese, however, I do not believe this to be the fundamental policy. Japan is in Korea today because she has known ever since the second century that any other country which holds Korea "points a dagger at Japan's throat." Japan in 1894-95 fought to keep China out of Korea. Ten years later she fought with Russia to keep Russia out of Korea. Had there been at that time a League of Nations which would have assured the independence of Korea, Japan would certainly not have annexed that country in 1910. She did it at that time because the Koreans had applied to The Hague tribunal and Japan feared lest some other country might get control in that badly ruled old empire. Her so-called aggressiveness on the mainland is part of the same policy. When Japan is assured that Germany, England and Russia will not seek to hold any part of China, when the 340,000 square miles owned by France in the south are given back to Siam and China, and when the League of Nations will give assurance of an open access to the raw products and the growing demands of the areas of eastern Asia, the clear Monroe Doctrine of Asia will emerge. Until that time, however, as long as Japan suspects the danger of any other countries securing a strangling hold or even a further sphere of influence on any part of the western shores of the Pacific she will increase her army and navy and do everything possible to hold for herself an open approach and keep others out. In other words, "Japan is ready to follow suit." The solution of Japan's place in the world is up to us. Japan will lead in the east as England and America lead in the west.

Is Tithing Christian?

By H. D. C. Maclachlan

EVEN to raise this question will seem a sort of *lese majestie* to many good people. Is not tithing a divine ordinance? Did not Jesus say in reference to it: "This ought ye to have done and not to have left the other undone?" Is the principle not justified by the fruits, both material and spiritual? And what more can you have than divine authority plus the "pragmatic sanction" of results?

But to some equally good people doubts occur. The matter is not so simple. To put sufficient money into the coffers of the church is undoubtedly a good thing, provided there is no ethical loss involved in the process. To obey a divine behest is imperative, if it be indeed a divine behest. To be a "steward of the grace of God" in temporal as well as spiritual things, is axiomatic in Christianity: but that tithing, as ordinarily interpreted, makes for true stewardship is not so clear. These doubters are sincere Christians. It is their very sincerity that makes them hesitate. They want to do their full duty. But what is their duty? What is the Christian thing to do? Will the ultimate interests of the kingdom of God be advanced by tithing; or is it, perhaps, only another of those ethical short-cuts which prove, in the end, the longest way about?

The justification of these misgivings is the way in which the case for tithing is frequently presented. The cause suffers from the indiscretion of its advocates. Arguments are used in its favor that represent a pre-Christian stage of ethical development. Divine authority is alleged for it of a kind that does not exist. Results are attributed to it that would be magical rather than moral. Motives are encouraged that are pagan in their implications. To re-study the whole question, therefore, from the viewpoint of Christian principle, is a duty which the conscience of the church owes to itself.

VEILED LEGALISM

In the first place, all disclaimers notwithstanding, nine-tenths of the current tithing propaganda is thinly veiled legalism. This is no indiscriminate, stock objection. The heart of the matter lies here. "Tithing"* is historically a survival of "the law," and is fraught with all the weakness and dangers of a statutory religion. Religiously, there is no more subtle temptation than to substitute the outward, formal and fixed observance for the inner, spiritual and spontaneous life. The phariseeism which so roused the scorn of Jesus was just that substitution erected in a creed.

*Where the quotation marks are used the word will stand for the current theory.

In this connection, since the appeal is made to Jewish practice, the history of the tithe is instructive. Originally it had nothing to do with temple worship, but was a contribution in kind for the benefit of the Levites and other landless neighbors; but when later it hardened into a specifically ecclesiastical levy, it, along with other ritual and ceremonial observances, was gradually substituted for the very justice and generosity it was originally designed to foster and express: "Ye tithe mint, anise and cummin, but have neglected the weightier matters of the law, justice, mercy and truth." In other words, as the ceremonial importance of the tithe increased, the spirituality of the people declined. It is generally agreed that the Deuteronomic code is the legislative fruit of the greatest spiritual revival in Jewish history; but in that code the tithe is little more than a device to regularize, in the form of a temple-meal, the more ancient and irregular home feasts at which the worshipper and the invited guests acknowledged Jehovah as the source of all their prosperity. The charity, though now "organized," is charity still. After the return from Babylon, however, as the prophetic revival spent itself and religion became increasingly official and ceremonial, the tithe came to assume a quite new importance as a ritual observance, its ethical significance being more and more obscured until Jesus must single out as the very type of unspiritual religion and anti-social conduct a man who "gave tithes of all he possessed."

It is avowedly this final phase of the tithe that we are asked to restore. The appeal is to the priestly rather than the prophetic practice of the Old Testament. Nor is it mere imitation of the Judaic system that is proposed. The "law of the tithe," we are told, is of permanent obligation. It is of no moment that Paul says: "Ye are not under law, but under grace":—as to this law, there is an exception. Indeed, it is not a "law" but a "principle" of equal rigor with the ten commandments! Can we doubt the consequences? There is a moral gravitation in all legalism. Whatever tends, even remotely, to shift the emphasis from character to ritual, from inspiration to rules, from liberty to mechanism, from love to law, is, however good its motive, ethically dangerous. "If righteousness come by the law, then Christ has died in vain."

A PRIESTLY APPEAL

Again: "tithing" tends to perpetuate the unreal distinction between secular and sacred. Here we are met with a storm of protest. "Just the opposite," we are told; "the tithe is the first-fruits that sanctifies the whole increase." The sincerity of the disclaimer is unquestioned; but the facts are against it. The inner logic of the situation is ethical dualism. When the tithe is thought of as "God's part," the unavoidable inference is that the remainder is, in some sense, not so exclusively his. Not everyone, of course, is as crude as the revivalist who, according to a press interviewer, made two piles of the evening's offering and, placing his hand on the smaller, said: "This is God's; and"—shifting his hand to the larger—"this is mine." But it is in that general direction that "tithing" drifts. If the tithe is, indeed, "God's share or portion"; if it is like "rent or interest," "a fixed rate" which you "pay," not "give"; if it is "the part you set aside for *religious* uses"—the suggestion (I use the word in its full psychological sense) which even well-intentioned people will not be able wholly to resist, is that God and self represent in some sense rival interests, between which adjustment has to be made. Religion thus tends to be thought of as segregation rather than consecration. God is "cornered" in the life. The tithe, along with other "religious" observances, becomes more or less a substitute for the right social relationships which are the true "first-fruits." Scrupulosity in "tithing" slips into something very like unscrupulousness in other things. On no other ground can we account for the number of well-meaning people who are meticulous tithers, but whose characters are unsacrificial, their business methods questionable, their relationships to their fellowman not those of strict justice. These people are not insincere. They are victims of the proxy-religion of "separated portions." For the most part, they honestly believe themselves to be religious, just as the super-tithers of Amos' and Jesus' time did; but their religion is a thing of the sanctuary, not of the street. John Ruskin has defined their case: "We have a nominal and pretended religion to which we give one-tenth of our money and one-seventh of our time, and we have a practical and real religion to which we give nine-tenths of our money and six-sevenths of our time." Why not?—if the tenth and seventh are "rent or interest" paid to God. "Shall I not take mine ease in mine own inn?"

PAGANISTIC TITHING

That this is not hyper-criticism is evidenced by one argument that occurs over and over again in the "tithing" literature. "Tithing pays." It is laid down as a law of the spiritual universe, that he who honors God with the tenth will be prospered as to the other nine-tenths. I have space only for a single, but typical, specimen:

> A German Lutheran father and a Roman Catholic mother left their boy uninstructed in religious matters. He became a lumberman and found a Bible in his cabin, which he read through twice. What it said about tithing and the Father's care impressed him deeply, so he joined church and began to tithe, paying $40 immediately out of his accumulated savings. He got a distinct blessing. Later, he went into business, did not tithe till the end of that year, and lost all he had through a fire. Starting again, he tithed faithfully, has been prospered, and is looking for places to put money for God.

It is hard to be patient with teaching of this sort. It is pure paganism, without its excuse. A millennium or two ago, Jacob did it even better than we. True to type he held back his tithes till after the prosperity; we, in this more adventurous and speculative age, are to pay our tithes in expectation of the prosperity. It is true that Jacob got rich: but how? By lying and cheating. Was God a partner in the Laban "deal?" We have known of large fortunes made by tithers, but—"Behold the hire of the laborers . . . which is of you kept back by fraud, crieth out; and the cries of those that have reaped have entered into the ears of the Lord of Sabaoth." I have also known of tithers who have been anything but prosperous. But, of course, such commonplace things as facts never inconvenience a theological theory.

Is there, then, no place in Christianity for the system of

the tithe (here we drop the quotation marks)? We think there is. Note that we say "system" not "law" or "principle." Tithing is a means to an end—the sanctification of our money. Tithing should bear the same relation to our life as money-earners that stated times and places of worship bear to our total life-activities. It may be made a sacrament. That all life should be prayerful, is no argument against the closet-prayer. That all our time should be spent religiously, is no reason why we should not "keep the Sabbath.' That "every common bush is aflame with God," is the best reason why I should go to church. The stated time, place and attitude create a mood of worship which subconsciously will tend to abide with me always and everywhere—sanctifying all of life. So the stated gift need not be a ritual gift; it may and ought to be the occasion for orienting our whole life religiously, the emotional basis for the habit of sacrificial living.

SYSTEMATIC GIVING

In the second place, tithing is systematic giving. "Let everything be done decently and in order." System is not all of right living, but it is a large part of it. There is a business side both to individual character and church-life. If we are God's stewards, he expects us to administer his estate at least as carefully and intelligently as we administer our business. Imagine a business without some system of budgeting and accounting! Yet there are those who think the greatest business on earth can be run at haphazard. Of course, tithing here need not mean strictly a tenth. It may be less or more; but at least it is a fixed amount set aside "as God hath prospered us" for the extension of his kingdom on earth. Unsystematic giving is careless giving and nine times out of ten the careless giver is the little giver. It would astonish some of us to know just how little we do give to others in comparison with ourselves. Tithing forces us to face the facts and see ourselves as the church treasurer—and God—sees us.

Tithing, too, is proportionate giving. Where all is God's we cannot "keep accounts with him," but we can and ought to keep accounts with ourselves and our neighbors. All I possess must be spent religiously, i. e., for higher spiritual ends; but I must use my "sanctified common-sense" in its distribution between the various causes that appeal to my Christian sympathy. Our first obligations are, of course, the social ones of family support and economic justice. We must pay our debts first. Jesus was explicit here, both in the Corban passage and the Sermon on the Mount: "If therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift." After that, how shall I divide my surplus? All "causes" are not of the same relative importance. God expects me to discriminate. There is a relative urgency of the "causes" expressible in fractional shares of the available gift-fund. But there is one institution that stands out as of unique significance for the spiritual life of the world, namely, the church. None other is comparable. The church is with us always, while the Near East Relief or the China Famine Fund are merely occasional, and, in any case, are included in the church's mission. The church supplies the motive and urge without which there would be no question of Christian giving at all. It is the fountain head of all sympathy. It keeps the spirit of love alive in the world. Above all, it is the divinely appointed means of redemption, and, however imperfectly, is about the business of bringing the whole world to the feet of Jesus Christ. Other causes may be good, but this is best of all. Others are appealing, this is imperative. Others are matters of individual preference, this allows no latitude to the Christian man.

There is no question here of division between "God and me." All belongs to God; but since his church is the well-spring of all other philanthropy, he expects us to support it first, and lest in the multiplicity of good causes this cause should suffer, it is the part of reason and of privilege to set aside a definite proportion of our income at the beginning of each year for this purpose exclusively. Then we can say, not "This is God's and this my own"; but "This belongs to the church, this to the Y. M. C. A., Salvation Army, Red Cross, etc.; AND ALL BELONGS TO GOD.

VERSE

April

APRIL'S come to town,
Looking debonair,
Clad in emerald gown,
Buds within her hair;
Love's the only crown
Beauty needs to wear.
Hail her, maidens, duly;
Come is she but newly
From her happy Thule,
Bringing all that's fair.

April's at the door,
Violets to show.
Greet her, maids, before,
Vision-like, she go;
Bid your hearts no more
Harvest weeds of woe.
March with all his bluster
Had no power to muster
Half the joy and luster
Days of April know.

CHARLES G. BLANDEN.

Prayer

WHITE CAPTAIN of my soul, lead on;
I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dare do
What once they scorned, help me be true!

ROBERT FREEMAN.

XUM

Springfield—A Walled Town

By Vachel Lindsay

[This article by Springfield's distinguished poet is partly prompted by Mr. Lindsay's desire to add his invitation to Disciples ministers and laymen to attend the Disciples Congress which is to be held in First Christian Church, Springfield, May 4-6. It is the latest utterance of this "preacher" of the Gospel of Beauty for villages and community neighborhoods, which gospel was the foundation of this poet's fame.—THE EDITOR.]

RALPH ADAMS CRAM has issued a book which I wish every civic patriot would read: "Walled Towns." The price is $1.25, and it is published by Marshall Jones Company, 212 Summer Street, Boston, Massachusetts. There is much in this book with which I disagree, but its fundamental idea I accept. He advocates the return in all things to "the unit of the human scale." The "free city" and the "walled town" make up the solution of many of our difficulties, and only through such an institution can successfully be accomplished the destruction of imperialism, materialism, and the quantitive standard which Dr. Cram declares are the three errors of modernism.

In what respect is Springfield, Illinois, already a walled town? First through the Lincoln tradition. This was Abraham Lincoln's only home after he started out in the law, till he left for Washington. His residence here is a place of pilgrimage for thousands yearly, as is his tomb at Oak Ridge Cemetery. There are fourteen places that have been or are to be marked as significant sites in the town's history in connection with Lincoln—his old law offices, etc. Just a little to the northwest is Salem, where Lincoln spent his earlier manhood. The grave of Anne Rutledge, near Petersburg, was marked lately by Henry B. Rankin, an old Springfield resident and distinguished Lincoln biographer. The inscription is by Edgar Lee Masters, and is the most famous inscription in The Spoon River Anthology.

"Out of me, unworthy, and unknown,
The vibrations of deathless music:—
'With malice toward none,
With charity for all.'
Out of me the forgiveness of millions toward millions,
And the beneficent face of a nation
Shining with justice and truth.
I am Anne Rutledge, who sleep beneath these weeds,
Beloved in life of Abraham Lincoln.
Wedded to him, not through union,
But through separation.
Bloom forever, O Republic,
From the dust of my bosom."

SPOON RIVER TRADITION

Another reason why Springfield, Illinois, is a walled town is that it is definitely in the Spoon River region, and full of a similar tradition from the stories of Old Aunt Hannah Armstrong to Fiddler Jones. The actual Spoon River country is just a little northwest of the Lincoln country. Edgar Lee Masters' brother, father, and mother, live in Springfield, and the poet is a frequent visitor of the town and region. The Spoon River Anthology is fundamentally down-state Illinois in mood, and the difference between Indiana and Illinois is the difference between Riley and Masters.

But speaking more specifically from the standpoint of Ralph Adams Cram, Springfield is also a walled town because of her special local pride in her present graces. There are an extraordinary number of old trees and young trees, and a system of parks. These always stir the pride of the local citizen. The passion for bird-boxes is growing, and Governor Small has filled the yard of the executive mansion with them. And to harp on another thing, we have here two very old and established newspapers, the morning Journal and the evening Register. And my definition of the town is the whole region, as far as those newspapers are the dominant papers, that is, throughout central Illinois. Springfield is also a walled town from the standpoint of the imagination of everyday in that she has her own municipal flag, to wave in the face of all enemies, a flag more used and with more copies on actual display than the municipal flag of Chicago. The iridescent shining red star in the silken center is the symbol of Springfield proper, and shines out in the blue field of the flag with great power. Just behind it is the larger white star that symbolizes Illinois, and around that star are twenty smaller ones to indicate the twenty states first admitted to the union. Visitors to Springfield can scarcely be said to have reached the city till they have noted and understood our handsome and shining municipal flags, which wave from our city hall battlements and the like as bravely as Ralph Adams Cram pictures the municipal flags of medieval towns. The city has the hope of a growing flag ritual, and this flag, evolved by the Springfield Art Club, is one of the spiritual splendors of the place. In the sentiment that hangs round it is the beginning of all our future development. Springfield sees itself as a separate nation, as compared to other cities, a nation, yet an integral part of the empire, the non-imperial empire of the United States.

CITY PATRIOTISM

I have lately distributed ten copies of Ralph Adams Cram's book to ten representative people of the city, in the greatest confidence that its fundamental argument will meet their approval. We are thinking on such things constantly in Springfield. We see our future as an intensive growth. I was recently talking with a leading Springfield politician who agreed with me that the only way to re-establish the old states rights idea to its due strength in the federal system is by the building up of such city patriotism as we have here, and the definition of a free Illinois must be henceforth a stubborn union of free and unhampered cities. Illinois patriotism is a vague abstraction, since practically every railroad and telegraph wire crosses the borders and goes across the whole country. But in our intimate village all the people see each other once a day or once a week or once a year. We are actually a unit, moving together on all grand occasions. On Armi-

stice Day the entire city was on the street to the last well baby and the last tottering old man. The city then proved itself a unit indeed. By nine o'clock in the morning the mobs that had marched the streets since four, became an orderly parade, as clean-cut as the world ever saw, with every band playing. The city is a walled town, a unit, and moves as one man if it moves at all. Every man spoke to every other, face to face, on Armistice Day.

The definition of your city is:—"those you are apt to meet often, face to face." We know it here. We have built a wall of fancy around our neighborhood. We are assuming that it takes one hundred years to make a town, and this town will be made by us, and the children, and grandchildren and great-grandchildren of the very people who are walking the streets here today. This sense of continuity is now in our blood. People who move away, make excuses, and return again, or send back to our papers their adventures, and the story of their triumphs. It is definitely a part of the policy of the newspapers to trace every citizen across the world and record his doings. Whatever any Springfieldian does anywhere in the world is our affair, and they cannot escape it, and do not desire to do so. They are still inside our wall.

HIGH SCHOOL

An excellent example of the cumulative force of our hope in Springfield is the history of our High School. When I graduated from the Springfield High School in 1897 it was a silly little building on top of a cinder pile, right next to the railroad, and trains going by every fifteen minutes and engine smoke coming in through the windows. The only redeeming features were inside the building—the good teachers and the jolly fellow students. The year after I graduated an enormous new building was put up in a secluded grove in the west part of town, and it seemed we had High School enough for all time. The building looked like a veritable battleship beside a raft compared with the old one, and the grove was and is a lovely thing. But that building soon filled up, and several years ago still another High School structure was erected, in an even more charming grove, a little further to the west, and the old building was relegated to ward-school uses, or Junior High uses. Now this third building, meant to last for years, has pupils sticking out of the windows and doors, and there is talk of an East Side High School. With a city not growing very much, High School attendance has increased since my boyhood from around five hundred to around two thousand. As soon as that East Side High School is built, I know it will fill up in a day. This High School progress indicates an idealism that grows faster than the proverbial American "prosperity." This indicates a walled town. This indicates a town where good citizenship and hope for the future are stronger than the "materialism," "imperialism," and the quantitive theory of life which Ralph Adams Cram has so justly declared are the three great errors of "modernism." Our hope may be said to be all in the future, but that future is indeed real. One final necessity in a great walled town, upon which Cram insists again and again, perhaps too medievally, is a set of splendid and significant shrines of the patron saint. We have many shrines of Lincoln, and pilgrims year after year. We are beginning to be a walled town and a "free city."

British Table Talk

Anglican and Free Church Reunion Negotiations Reach an Impasse

THE outstanding event of the annual assembly of the National Free Church Council at Manchester in March was the presentation to it by the Archbishop of York of the proposals for reunion made by the 260 bishops who met at Lambeth last summer. This was the first appearance of an archbishop on the platform of the "nonconformist parliament." Received with the utmost cordiality, Dr. Cosmo Gordon Lang was listened to with the closest attention and the profoundest respect. No advocate of any cause could have been more conciliatory and persuasive. Free churchmen, to use his own phrase, heard "a new tone in the Anglican voice." In his anxiety to win over his hearers, his grace almost strained the limits of his brief from Lambeth. The "Christian World" says he was "much more plausible than convincing in the painful effort to minimize the effect of reordination." It fell to Principal Griffith-Jones to respond to the episcopal overture, and in trenchant phrase he voiced the feeling of practically the whole assembly. He regretted that Lambeth had adopted the ceremonial instead of the spiritual test of fellowship, thus excluding Quakers and the Salvation Army. Free churchmen, he said, could not consent to any form of reunion which involved the principle of uniformity; which necessitated reordination, and which aimed at the inclusion of Rome—so long as she remained what she is. Remarking that "the hopes raised by the Lambeth appeal have been sadly dissipated," the "Church Times" takes the view that "every fundamental was challenged by those who spoke after" the archbishop at Manchester, and makes the ominous comment that "to claim membership of the catholic church for religious bodies that reject baptism, or substitute the waving of a flag for the sacrament ordained by our Lord, is to make a demand which is tantamount to shutting the door upon all hope of Christian reunion." The "Guardian" recognizes that a scheme of reunion that excluded Friends and Salvationalists would be imperfect, and regrets that the Manchester discussions "brought us no nearer to the desired haven."

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The Free Church Position

The discussion at Manchester served the useful purpose of clearing the air on the eve of the publication of what is virtually, if not in form, the authoritative response of the Free churches to the Lambeth appeal. Drawn up by a joint committee (Principal Selbie, chairman, and Prof. P. Carnegie Simpson, convener of the Federal and National Free Church Councils, the report speaks for seven denominations—Baptist, Congregational, Wesleyan Methodist, Presbyterian, Primitive Methodist, United Methodist, and Moravian—but disclaims official authority, leaving each to make its own reply. While not lacking the fraternal spirit and earnest desire for reunion that dominate the Lambeth appeal, the statement is a masterly presentation of the Free church case. "Church people," says the "Guardian," "will have nothing but gratitude for the spirit and language of the report," which the "Church Family News-

paper" calls "a straightforward and courageous document." After premising that "the esentials of the church are in the gospel, not in organization," the report considers three main matters. (1) "Without the cordial and practical recognition of one another's church standing, proposals for union cannot be carried out and indeed can hardly with propriety be suggested"; yet, as "it is hardly to be supposed that all or the greater part of nonepiscopal Christendom—in, e. g., Scotland or America—will enter at once within the Lambeth scheme of episcopacy," is Anglicanism "prepared to recognize nonepiscopal communions (or any of them) as corporate parts of the church of Christ and their ministries as ministries of Christ's word and sacrament? . . . We must not be asked to take any step which would prevent or hamper our continued recognition of sister churches with which we are at present in sacramental fellowship." (2) "We have an open mind towards episcopal order as towards any other," but "we cannot be expected to consider any form of polity which claims to be an exclusive channel of grace." It is recalled that the Mansfield conference of 1920, consisting of Anglicans and Free churchmen, definitely put aside the suggestion of episcopal ordination and substituted the declaration that any mutual authorization was to be "not reordination." "When it is proposed that episcopal clergy should be authorized to officiate in Free churches 'through a form of commission or recognition' which would 'commend' their ministers to those congregations, and that Free church ministers should be authorized to officiate in Anglican congregations by 'a commission through episcopal ordination,' what is meant by this last crucial phrase[" (3 The Lambeth scheme suggests questions which concern spiritual freedom in the relation of the chrch to (1) the creeds and (2) the state. "Free churchmen generally would be able to give as 'whole hearted' an acceptance to the Christian faith underlying these creeds as do their Anglican brethren," but they "cannot be asked to consent that the civil power . . . has any authority over the spiritual affairs of the church; or, further, to accept any position which would involve injustice, or violate the rights of conscience." Also liberty in regard to forms of baptism cannot be given up.

* * *

The Crux of the Question

From the foregoing it will be seen that efforts on lines so far followed to achieve reunion have reached an impasse. The Archbishop of York (as stated in my March correspondence) foreshadowed this when addressing the Life and Liberty meeting. It has long been evident that the crux of the matter is the question of reordination—though this is not the only problem demanding solution. In their eagerness to win over nonconformists, the bishops at Lambeth indulged in ambiguity. The use of the phrase "a commission through episcopal ordination" in such a way as to imply that it balanced "a form of commission or recognition" (from Free churchmen to Anglicans) was unfortunate. Dean Inge has pointed out in the New York "Churchman," that if Free church ministers submitted to be ordained, "they would not be accepting ordination in the sense intended by the bishops who would confer it," and as Dr. Ramsay says, "there would be a radical insincerity in the heart of it." "To begin to build a union in the church of Christ on a conscious ambiguity," the Free church report gravely points out, with a suggestion of rebuke, "is not to build in God's name and in God's way." Dr. Frederic Burgess, one of the four American bishops who did not sign the Lambeth resolutions on Unity, told a New York audience in February that "everyone knew that the conference, as a conference, believed in ordination as conferring grace, but it is plain that it was not thought diplomatic or statesmanlike to incorporate into the appeal any such reference." If the "Church Times" is correct in saying that "the bishops went to the utmost limit of concession," reunion is impossible. But, as the Archbishop of York said in February, if all roads so far have been cul de sacs, as wise men we must try to find a new road. And he indicated one to the Free Church Council—"not union realized through uniformity, but unity realized through diversity"—a golden sentence. He suggested that the various societies of Christians might keep their own special character, discipline, and government, and yet be no longer separated but in full and true communion with one another. The church of England might if it so desired retain what is meant by establishment, and the Free churches still reject it without breach of communion with one another." Again, "Episcopacy might be adapted in different ways according to the special traditions of different societies." Unfortunately Dr. Lang had not time for "detailed illustration" of how this ideal might be realized, but the Free church report mentions certain stepping stones—e. g., interchange of pulpits, intercommunion, unity of service. The "Guardian" well says "the chief need of the situation is patience and a sympathetic attempt to understand and appreciate the difficulties of each side." Large numbers of people share the view of our great daily newspaper, "The Times," that the bishops would best serve the church of Christ by waiving the question of episcopal ordination. It concludes a fine spirited editorial with the words: "The ordinary layman cannot understand these points of difference. What he desires is peace and union. We believe that union is possible, and that by coordinating all the different churches on the principle of federation the formation of one great Christian body, neither Episcopalian nor Presbyterian, but both, is a matter of practical politics. But it can only be brought about by putting the Founder of the catholic church first and the church or the churches second. Episcopal ordination is a question neither of faith nor of salvation. Clearly it should not be allowed to stand as a stumbling block and a rock of offence in the way of reunion." The next word lies with the bishops!

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The Disestablishment Issue

A formidable stumbling block to reunion is the state establishment of one branch of the church of Christ. Curiously enough, this important issue has been only incidentally or indirectly mentioned on either side; but sooner or later it will have to be squarely faced. A resolution calling for disestablishment has always been part of the official program of the National Free Church Council, but this year it was omitted, in view of the reunion negotiations. A member of the council's executive, Rev. Silas K. Hocking, in an outspoken protest in the "Christian World" declares that "nonconformity has grown strangely weak kneed in these later days," and asserts that "the sturdy nonconformists of an earlier time would have said that the first essential of union was disestablishment and that there could be no possible union without it. He rejects the idea of a "coalition church," contending that "a state-bound church and a free church cannot run in double harness." In somewhat similar vein Dr. Clifford wrote to the Liberation Society's conference, held in the same city while the Free Church Council was in session: "I appreciate the new spirit which has at last taken possession of the episcopate. It is a recognition of solid and undeniable facts due a century or more ago. Still, better late than never. But it does not carry us far. It leaves us face to face with the vicious principle of a state establishment of a Christian society; and that we are compelled to resist as being unjust in itself and productive of manifold injustices to the people of the state, and as contrary to the spirit and genius of the religion of Jesus. We can never ally ourselves with that." Within the church of England itself there is a movement towards disestablishment—to which, according to the "Church Times," many of her loyal children have turned favorably "as a way of escape from present troubles and humiliations," adding, "Certainly we ourselves have no word to say in defense of the present relation of church and state." These remarks were evoked by the inauguration by "the Federation of Catholic Laity" of a disestablishment campaign. Of course, disestablishment cannot be considered apart from disendowment—and that question raises large issues and divers feelings. ALBERT DAWSON.

CORRESPONDENCE

Some Bona Fide Community Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: The denominational community church, as distinguished from the federal church (which geographically and economically may be a community church) is, in my judgment, superior to the old-fashioned "union" church, and to the more modern "federated church," in that, while both seek to give a community program, the former keeps the vision of the wider world service for which the denominational world-wide benevolences and educational and other programs stand, a great deal better than can a union or federated church.

As Prof. A. W. Anthony, late chairman of the commission of state and local federations, of the Federal Council of Churches of America, says: "The denominational church is the best type of community church, because it preserves as no other can all the inheritances of the past, and is allied as no new organization can be with all the agencies for the varied and far-reaching ministrations of the church in this and other lands." There are other grounds of superiority, such as greater tenacity of life, larger sense of responsibility, etc., but I would like to give some actual results of denominational community church work, as revealed by answers to correspondence with more than fifty such churches in existence.

The Presbyterian Board of Home Missions, under its Department of Country Life and Churches, has twenty-seven "demonstration churches" of this type. The Methodist Episcopal Church has a number, under a similar department. The Methodist Protestants, the Congregationalists, and other bodies have such churches.

The community church at Irasburg, Vt., is an example of saving money and serving the community better. The salary of the Methodist church including house rent, was $800; that of the Congregational the same. Now one minister serves both at $1,200 and house. He is better off, and the community has $400 for the Lord's use. It is now a M. E. Community church, under the Vermont agreement of what is known as "reciprocal exchange."

By this mode of cooperation, sixty churches in the state have been reduced to thirty-seven, freeing twenty-one ministers for other work, at a time when ministers are at a premium, and saving $2,900 home missionary money that was formerly spent in bolstering up the denominational weakling churches that have been merged.

Skamowaka, Wash., is another Methodist community church which was paying a minister $800, but since it began to work along the line of community interests, is able to pay $1,000. Where there were three ministers, one now does the work. He considers every man, woman and child in the community as belonging to his parish, and ministers to all indiscriminately. Favorable sentiment towards the church as an institution has increased 100 per cent.

Weaverville, N. C., is a Presbyterian community church. It includes Baptists, Methodists and others; has increased 100 per cent in membership. The name "Presbyterian" is almost forgotten.

The Independence Community Church, Batesville, Mass., has succeeded in consolidating four small district schools and getting a $4,000 high school bond issue voted. It is building a $5,000 manse. For ten years, the minister writes, "I filled 'appointments' until I was tired of it, and resolved to develop one community." He is now planning for a community nurse, motion pictures, and the organization "of everything and everybody that can contribute to community uplift." This is a Presbyterian church.

The Union Evangelical Church, of Heath, Mass., functions its benevolences through the Congregational boards. It includes Methodists, Baptists, Congregationalists. "This is my seventh year here," writes the minister, "and there has been perfect harmony and brotherly love all the way along." It is the only Protestant church in the little town of Heath.

Eighteen to twenty-five miles from a railroad, the White Rock, N. C., Presbyterian Community Church finds the movies a means of social and educational uplift. No one else does anything for the entertainment of the community. The church is also working on a rural credit and a community fair. Medical work, and a new hospital are features of community helpfulness. Religious workers of all denominations cooperate splendidly.

A storm at Pleasant Plain, O., was the agent for hastening community church work, by destroying two church houses. There was a talk of rebuilding, but finally the two unhoused denominations asked the Presbyterian church to mother them all. After three years' trial the success of the merger is more than assured.

The Methodist Protestant church at Kasbeer, Ill., has solved the problem of community cooperation by holding a spring institute for farmers, by turning a room in the manse into a reading room and club for boys, with whom the pastor camps, swims, plays. The church also gave a three days' Chautauqua free to all. Pig, poultry and garden clubs are fostered among the boys and girls. The minister says: "All these needed activities would amount to nothing, if we lost sight of the spiritual. Last Easter nine splendid young men dedicated themselves at the altar," This helps to answer a question that many would like to ask of community churches: "Do they hold up the spiritual work?"

Another Methodist Protestant community church is that of Harmony Grove, Mo. It has recently established a high school, much needed and wanting just the initiative and leadership which the church has given. The "Home Coming Days" are attended by thousands. Automobiles crowd the grounds. The church has a hand in quickening and supporting every community interest, yet is the scene of evangelistic refreshings, when the spirit is poured out as in the day of Pentecost.

Walker's parish, Albermarle County, Va., is trying an interesting experiment in community church life. At Stony Point an Episcopal church was formed of forty-two communicants, and an associate membership of more than that. The associate members are scattered members of other churches, who, without changing their relationship thereto, become affiliated with the community congregation. The Episcopal rector is pastor.

In the Brownsville Methodist Protestant Community Church, Ohio, three small denominational organizations did the bigger, better, wiser thing—they laid down their denominationalism for the advancement of the kingdom. Out of three small Sunday schools one large community school has been made, the primary department alone is as large as any of the old schools. There is a weekly prayer meeting of from forty to fifty, a choir of thirty, a children's choir, larger financial offerings and a general uplift of spirit and purpose.

At Niles, Mich., the Methodist, United Brethren and Disciples churches have united and invited Rev. Harold Holt, of the Trinity Episcopal Church, to give his Sunday evenings and two days a week to ministering to them. Mr. Holt is also acting as truant officer for Niles, and organizing the Boy Scouts. Church attendance has increased 40 per cent.

Rev. R. E. Brooks, of the Methodist Protestant church, has dedicated his life to the country community church work. He has taken several years of special training, including a course in agriculture. At the recent Rally Day of the Shiloh Community Church, Ohio, to which he has been called, a school centralization project was one of the subjects of discussion, by school superintendents and principals. The new building, replacing one burned, will be especially adapted for community work.

The dying Methodist Episcopal church at Rockford, Ill., has now become the Winnebago Street Community Church in a field of 6,000 people, only one-third of whom are American born. There are Italians, Lithuanians, Poles, Negroes, Germans,

Irish and French. This is the only white, English speaking church in South Rockford. It will have, by means of aid from the Centenary Fund, an assistant to the pastor, a deaconess, a physical director, and other part time helpers. The new community program is broad and sympathetic. Many a church similarly situated must either die or change to a community ministration.

The Ridgefield, Wash., Presbyterian church, has added the name "Community Church," with a board of trustees formed; a Baptist chairman, an Episcopalian, a Methodist, a Baptist and a Presbyterian. The pastor is a Congregationalist. There are two denominations still outside—the Nazarenes and Adventists. The town has approximately 900; two churches would be ample to accommodate all the people.

I note in conclusion that in Billings, Mont., and Winfred, S. D., there are Congregational community churches, both of which are very active, judging from their programs. The former is so efficient that it has been offered a new free site for a church by a sugar company, and the latter has plans for a $14,000 brick building, towards which ten men subscribed $500 each.

These are but a few of the facts concerning the hundred or more denominational community churches in the United States. They will, perhaps, encourage others needing cooperation to make their work successful, to remove the stigma of a losing sectarian fight in a community, and get together and go on to victory. There will be obstacles to overcome, problems to work out; but doubtless all these will be mastered by a sincere determination to quit wasting the resources of the Master and make every dollar and every man count to the utmost in bringing in his kingdom.

The writer believes that thousands of feeble rural and village churches that will be lost without this spirit, may be yet saved by the use of common sense and brotherliness.

San Diego, Calif. JOHN F. COWAN.

Puts Clergy Fares up to Laity

EDITOR THE CHRISTIAN CENTURY:

SIR: As a new subscriber I have been astonished at the ability shown and the inspiration conveyed in your columns. If you keep up this pace I suppose I will have to be a life-long subscriber. I had thought to hold my peace. But the letter of Mr. T. W. A. Williams on "Clergy Fares" in the issue of March 31 makes it a little difficult to do so. A few statements he makes should not pass unchallenged.

1. "I say to you frankly that I do not want any preacher pointing out to me the better life who is riding around the country, in whole or in part, at the expense of the public." Is not this a clearly implied challenge of dishonesty and moral unfitness? If the pastor of Mr. Williams honestly looked at this matter in a different way, would he have to conform to the ideas of his parishioner in order to get along at all? Some of us think our own freedom of action is the corner-stone of our public work. In over a quarter of a century of ministry I have had only one parishioner who objected to a clerical permit, and he is still my firm friend. He was not violent in his objection.

2. The "sinners with whom" he "associates" agree with him in this matter. Are they always infallible in their moral judgments? There is reason at times to think otherwise.

3. The railroads recognize the value of the services of ministers and churches in making character in the people with whom they have to deal. In offering a reduction of fare to ministers they are partially paying the obligation to the institutions of religion which they and all other forms of wealth really owe. What is wrong about accepting it when they so offer? If the acceptance of this contribution is wrong, then it is equally wrong for any church or philanthropic agency to accept a cent from any corporation or firm as such unless the full consent of the least and last stockholder has been obtained. Not only do thousands of such firms and corporations make such contributions without such secured consent, but such are uniformly received so far as I know. The war-work agencies recently received many such heavy contributions. If the principle to which Mr. Williams adheres is correct, all who received such should have the same odium heaped upon them that he seems to think the ministers accepting reduced fares deserve.

But as a matter of fact, if the writer represents the typical layman's view in the matter, the laymen of the country can remedy this matter over night. Let the laymen of each church call their pastor to meet with them; ask him how much necessary traveling he does on the railroads in a year; tell him they want his permit for fuel and that in addition to his salary they will pay him the amount which the necessary travel would cost him above the reduced fare. Then the clergy permit is eliminated and by the only people who ought to eliminate it—the people of the church. It is easy for the writer to say to the preachers "Make us fellows in the pews pay full fare on our ministers' salaries, so they can pay full fare on the railroads." But when a minister begins to work to the advantage of his own pocket-book his usefulness at any place is ended. This is purely the layman's business. And the minister gets tired of being the "goat" for every idea, wise or otherwise, that is advanced.

After finding so many things in the article from which to dissent, it is a pleasure to say that I heartily agree with what Mr. Williams has to say about any lobbying or asking even that the law be changed so as to compel the granting of these permits. Such a thing is utterly repulsive. I do not want reduced fares wrung from unwilling corporations or contributions gotten from people who are unwilling to give them to the work of the church. I would rather, following the example of the great apostle, work with my hands in addition to the work of the ministry; or, if that should be impossible, quit it altogether. I believe the ministry generally wants to do the fair thing in all these business matters. But under present conditions, many of us see no sin in accepting reduced fares when they are freely offered, or accepting from The Christian Century a reduced subscription rate. When convinced otherwise, it will be by the reasons presented and not by insinuations of moral obliquity gratuitously offered.

Pastor Presbyterian Church, W. O. HARPER.
Laurel, Nebraska.

Contributors to This Issue

GEORGE GLEASON, for twenty years a Y. M. C. A. representative in Japan; attached to Japanese troops in Siberia during recent war; intimately acquainted with Japan's political leadership. A book by Mr. Gleason—"What Shall I Think of Japan?"—is expected from the Macmillan press before the close of this month and Dr. Gulick prophesies that it will command instant and widespread attention.

JOSEPH FORT NEWTON, who succeeded R. J. Campbell in the pulpit of City Temple, London; now minister Church of the Divine Paternity, New York City.

VACHEL LINDSAY, one of the outstanding figures in modern poetry. Mr. Lindsay is fresh from a visit to England, where he lectured and read his verses at the Universities of Oxford and Cambridge.

H. D. C. MACLACHLAN, minister Seventh Street Church of Disciples, Richmond, Va.

THE SUNDAY SCHOOL

"Loving God With the Mind"*

BISHOP McCONNELL, known as the brainiest Methodist Bishop, is now resident in Pittsburgh. We are proud of him, we also love him. In his opening address before the Union Ministerial Meeting, with about 500 preachers present, he spoke on this challenging and highly potential theme, "Loving God with the Mind." Mind you, we must not lose sight of the *loving*. In our love of God we will cultivate and consecrate our minds. I took no notes and in this essay I shall not embarrass the good Bishop by implying that he is the author of any of my ideas; I only know that I left the meeting with the profound impression that I would be honoring God if I made the most of my brains.

This brings up the whole matter of education, which simply means the development into fullest capacities of all your powers. Here is a stream of water; intelligence harnesses it and causes it to turn a mill-wheel to grind wheat for bread. Here is a section of land; intelligence brings down the waters from the hills, and the ash-heap becomes a garden. Every child is a bundle of possibilities. To help him discover and develop his powers is the noble function of the true teacher. What is finer than the gradual development of a personality! But to die with all the music in you—what is sadder!

An orange grove—with spraying and fertilization—produces bountifully. Can one be content without doing these things? The automobile with a clean and adjusted engine does twice the work. Can you permit the carbon and the knocks? A man is only half a man who is not educated. But education does not mean four years of football and cigarets! A college has certain disciplines: mathematics, to develop accurate reasoning, to adjust the cogs of your brain so that 2x2 = 4 and not 3 or 5 or 27; science, to teach mastery over nature so that all the forces shall become your slaves, bound and guided; literature, to introduce you to the good, beautiful and true in other minds; art, to open your eyes to form, color and symmetry; language, to train memory and to give sympathy with other civilizations; history, to reveal the glories and mistakes of other ages. Disciplines—by these our minds are exercised and strengthened to meet and grapple with the ceaseless procession of problems.

It is tragic to make a succession of wrong decisions and yet that is what the uneducated person is always doing; the half developed mind being incapable of accurate reactions.

Therefore every parent's primary concern is with health and education. Our public school system has serious faults—wooden processes and wooden teachers. Our colleges need fresh inspirations; too many false notions prevail. Education should develop a clean, reliable, accurate, radiant personality—a healthy body and a keen mind.

But without *soul* the whole long process is empty and idle. And nothing can put soul into a man but religion, and no religion can put soul worth while into a man but that kind of a religion which Jesus teaches. O Teacher—let us sit at thy feet.

JOHN R. EWERS.

*Lesson for May 1, "Bible Teachings About Education." Scripture, Deut. 6:4-9; Prov. 3:13-18; Luke 2:52.

BOOKS

THE VOICE OF THE NEGRO. By Robert T. Kerlin. There are a few, very few, radical Negro publications. On the other hand there are three or four hundred Negro newspapers and magazines, secular and religious, which go their steady way daily, weekly, monthly to the Negro leaders of the land. A good number are poor in workmanship, technique and appearance. Many are of real journalistic excellence. On the whole the Negro press is conservative albeit it speaks more plainly than formerly of injustice done to and indignities heaped upon members of the race. Robert T. Kerlin, Professor of English in the Virginia Military Institute, a Southern white man, has rendered a conspicuous service in his interpretation of the thinking of the Negro to the white people of the country. Words of Negroes speak for themselves.

Professor Kerlin has made selections from all shades of opinion reflected in eighty Negro publications sent out from centers ranging from Massachusetts to Georgia. Some are radical. Most are conservative. The author himself states in his preface his own aim: "The following work is a compilation from the colored press of America for the four months immediately succeeding the Washington riot. It is designed to show the Negro's reaction to that and like events following, and to the World War and the discussion of the Treaty. It may, in the editor's estimation, be regarded as a primary document in promoting a knowledge of the Negro, his point of view, his way of thinking upon race relations, his grievances, his aspirations, his demands." Professor Kerlin arranges his excerpts—for that is the method of the book and not interpretation—under the following heads: The Colored Press, The New Era, The Negro's Reactions to the World War, The Negro's Grievances and Demands, Riots, Lynchings, The South and the Negro, The Negro and Labor Unionism and Bolshevism, Negro Progress, The Lyric Cry.

If the members of the white race would know of what the Negro is thinking they must go to the Negro newspapers and magazines. It is in them the Negro speaks out with freedom, with justice to himself, for there he speaks as a Negro to Negroes, and he is aware that the white people do not so much as know of the existence of his papers. (Dutton $2.50.)

EVERYDAY AMERICANS. By Henry Seidel Canby. In his racy style the talented literary editor of the New York Evening Post has here ventured an analysis of American life on its psychological side. He finds in America a typical way of thinking, an American mind, which, in spite of our heterogeneous population is distinctive in character. He calls this type conservative-liberal: "the man who was born a liberal in a liberal country and intends to remain as he was born." In other words, America is the land of people who are supremely bent upon conserving a tradition of what was once liberalism. And American education, which has consisted largely in the transmission of a sacrosanct liberal tradition, has in the very process "petrified American liberalism." Hence the contrast between the quick and altogether efficient response of Americans, young and old, to the war emergency, and the meagre functioning in ordinary life for which our education succeeds in preparing our youth.

Mr. Canby finds a true radicalism in America, and by this he means, not the parlor variety—or the soap-box variety—of social theorizing, but the radicalism of physical and moral achievement. And yet this radicalism of achievement has not yet connected with our idealism which, while it pervades our literature, appears in life only sporadically in time of crisis. The idealistic zeal for democracy which the war evoked presently "collapsed like the second day of 'clean-up' week." America, characterized as it is by indifferentism, is approaching a crisis on which hangs all that is of worth in her tradition. In the author's mind all depends upon the "bourgeois" American, who is no longer middle class, but dominant; upon the vitality of his ideals and his religion. The author suggests that the key to this future is to be found in the younger labor leaders and the college undergraduates. Mr. Canby's analysis is shrewd, stimulating, challenging. The book is especially valuable to educators, preachers and social workers. (Century Co. $1.75.)

BOOKS Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

XUM

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

A Campaign of Community Evangelism

An example of the results that may be reached by a group of churches working together in the community spirit is afforded by a recent experience of the eight cooperating congregations of Boise, Idaho. The ministers and officers of these churches planned a united campaign of evangelism. They organized effectively with chairmen of the different departments of the enterprise. There was carefully prepared publicity, in which the local press performed admirably its part. The preaching was done in rotation by the eight ministers. They were given full liberty of theme and treatment. Yet the impression made was that of a unified program, and a definite, coherent evangelical message. The audiences grew from the first, and far more than filled the buildings that were available for the service. The city was of one mind and voice in its approval of the plan. The most convincing feature was the unity of the effort, which could not fail to impress the entire community. In the progress of the meetings more than four hundred persons united with the various churches, and the results in the way of numbers have been continuous since. It was felt by all concerned to be a most worthful adventure in Christian cooperation. It is highly probable that many communities would welcome just such united efforts by the local leaders in the churches. It is a prophecy of a coming and successful form of evangelistic effort.

Bishop Proposes Plan of Union with Methodists

The Bishop of London addressed a group of Wesleyans recently—Wesleyans are English Methodists who have no bishops—and suggested that henceforth at every Wesleyan ordination a bishop of the Established church be present to assist. After a generation had passed, there would be no minister in the denomination who did not have the apostolic tradition in his ministry. The bishop assured the Methodists that there would be no interference with the work of the denomination, but it would go on as usual. There are many Wesleyans who regard this proposal with favor. They are not averse to the idea of a bishop provided it does not involve any dogma or any suggestion that the orders in the Wesleyan church have not been valid previously.

Catholics Complain About Publicity

Probably none of the churches feel that they receive fair treatment at the hands of the secular press, for religious news is usually treated inadequately. There has long been the feeling on the part of the Protestants that the Catholics had the inside track with the newspapers. The various Catholic journals have been making comparisons recently, and have come to the conclusion that the Protestants have far and away the most publicity. This opinion is backed up with facts and figures. The Catholic journals find no ground for optimism, but assert that the man who wants Catholic news should subscribe for a Catholic newspaper. The newspapers have great difficulty in getting religious news. A few have hired religious editors and have developed religious departments which are creditable, but that is expensive. The churches will only secure their proper amount of publicity in the newspapers when they build up national publicity organizations. The newspapers must have some authoritative source to which they may turn for the timely information which can properly go into a paper.

Sunday School Bus Is Here to Stay

It is either the Sunday school bus or little struggling churches out in the outskirts of every city. Few children will walk more than a mile to Sunday school and in the sparsely settled sections of a city that would mean feeble churches. In many sections of the country the Sunday school bus has been chosen as the proper alternative. Euclid Avenue Presbyterian Church, of Los Angeles, has a Sunday school bus which has been in operation for six months. At least a hundred new members have been brought into the Sunday school. The bus has cost the school $15.50 per week. As soon as the school is able to finance another bus, it will be put into operation to serve another section of the city. Both grown-ups and children are carried. Mothers who would not trust the little children on the streets alone readily trust them to the Sunday school bus.

Chicago Presbyterians Secure Summer Camp

The Chicago Presbytery has come into possession of a 143 acre summer camp in Michigan called Camp Gray. During this coming summer five thousand dollars will be spent on charitable fresh air outings at this camp. Later it is the plan to develop a summer conference. This plan has already been proven successful by the work of Moody Church, of Chicago, at Cedar Lake, Ind. They have large grounds at a place where only the ungodly were accustomed to resort in days gone by, and hundreds of people assemble through the summer to hear a program of addresses, and to rest in the country. Individual churches also have summer camps. Fourth Presbyterian Church of Chicago has a camp on Lake Geneva which is accessible to the summer conferences. The Winnetka Community church has a summer camp in Michigan. The dining room is a wooden structure in which are stored the camp equipment used for the various Sunday school classes which have outings in the course of the summer.

Great Ingathering at Easter

The church statisticians are greatly interested in the reports that continue to come in with regard to the Easter season this year. From all sections of the country are reports of record audiences and large classes of converts. The Protestant churches have been at a standstill in recent years in the matter of growth, but it is felt that there is to be a big step forward this year. The method of pastoral classes at Easter is evidently superseding the old mass evangelism. The evangelists object that the Easter classes make conversions a matter of seasonal interest in the church. The reply to this is that the church with an annual revival also made recruiting a seasonal interest.

Speer Defends the Missionaries of China

Recently Dr. W. H. Griffith-Thomas delivered some addresses before the Bible Conference in Chicago in the course of which he brought charges of heresy against most of the missionaries of China. He found them afflicted with the disease of modernism. Dr. Robert E. Speer spoke recently before the Presbyterian Social Union of Philadelphia. He referred to the charges made by Dr. Griffith-Thomas and declared that the latter was "mistaken in his facts, guilty of misrepresentation and uncharitable in his judgment of his brethren."

Clergy of Pennsylvania Agitate for Rates

There are a number of states in the union where clergy rates are now prohibited by state law or by the ruling of the service commission. This is true in Nebraska, Missouri and Pennsylvania. Bishop Neely recently spoke before the ministerial union of Philadelphia on the subject, and urged that action be taken by the ministers to secure the rates once more. Members of the union were urged to write to their legislators asking for the needed legislation to compel the service commission to allow the rates.

St. Louis Federation Reaches Men in Shops

The Church Federation of St. Louis has this past year been engaged in an effort to carry the gospel to the men in the shops. It is said that 92,000 people have attended the meetings that have been held. These meetings have been held in twenty shops four days each week. The secretary of the federation estimates that four fifths of the attendance was made up of men while the remainder was women. Eighty different ministers have spoken at the shop meetings. The result of these efforts is to convince the public and the workingmen of the sincerity of the efforts of the ministers to relate the wage workers to the church, and win them to the Christian faith.

Mundelein May Be Made Cardinal

It is stated by those in position to know that the Vatican may appoint Archbishop Mundelein of Chicago as cardinal to succeed to the place of Cardinal Gibbons. The selection will be made from six American prelates. Cardinal Gibbons

had another preference as to his successor, but the well known ability of Archbishop Mundelein as a church administrator has been taken into account. Among the names unofficially mentioned for the office in addition to that of the Chicago prelate, are Archbishops Hanna of San Francisco, Glennon of St. Louis, Moeller of Cincinnati, Messmer of Milwaukee, Shaw of New Orleans and Dowling of St. Paul.

Irish Catholics Agitate for Irish Independence

The Roman Catholics of this country of Irish extraction are carrying on a vigorous campaign in behalf of Irish independence. In Chicago the Catholic churches have raised a hundred thousand dollars for relief in Ireland. Concerning this relief grave questions have been raised by the British officers in Ireland, although the fund is called nonpolitical and nonreligious. The first national convention of the American Association for the Recognition of the Irish Republic will hold a parade in Chicago on April 17. The convention will attempt to arrive at a practical program which will lead the American government to a policy of intervention.

Conservative Bible Conference and Progressive Ideas

Following the Congress held in St. Louis last autumn, the conservatives among the Disciples of Christ planned a series of state congresses of a similar sort. In Indiana it was hardly possible to hold a state meeting of ministers without inviting a number of the men of progressive spirit. The recent Congress at Columbus was addressed by Rev. Clarence Reidenbach, pastor of Downey Avenue church of Indianapolis. Mr. Reidenbach put his finger on what he asserted was the weak spot of the conservative position. "The critic has been misunderstood sometimes to be an egotistic man who sets himself up to know more than Jesus and the apostles. That might be the case if Jesus and the apostles are correctly reported. But that is just the point. The proponent of the conservative attitude assumes that the so-called critic builds on uncertainties while he himself builds on certainties. But what right has he to be certain? Who told him the Bible is an infallible authority? Did he hear it from Jesus or the apostles?"

Pictures Are Bad in Manila

The menace of the corrupt movie has reached the Philippines according to the report of Rev. E. K. Higdon, Disciples missionary in Manila. He recently made a tour of the city inspecting the movies. With the exception of two or three places, they were mostly of the sort that would be branded objectionable or positively bad. Mr. Higdon is using pictures in his church in Manila. The Y. M. C. A. will be advised by a committee of missionaries to put on free movies in various parts of the city. It is also suggested that an official censorship be set up in Manila. Mr. Higdon has succeeded in organizing some large Bible classes in Manila for the students of the city. These classes have been opposed by the Catholic hierarchy of the city, but the student mind tends to be independent the world over and many students enrolled for the courses. This year a total of 1,500 have enrolled which is a considerable percentage of the twelve thousand students to be found in the city. The Protestant work in the Philippines grows in importance continually, and through the missionaries important educational enterprises are being carried on.

Presbyterian Board Wants Doctor for the Insane

The foreign missionary is a highly specialized individual these days. Sometimes he is an agricultural expert, or he may be a teacher of philosophy. Just now the Presbyterians are looking for a physician who is expert in psychiatry. The large number of insane in China leave few institutions in which they may be treated. The Presbyterian institution already has one hundred inmates, but the physician in charge has been compelled to resign because of advanced years. Dr. John G. Kerr who has been doing this work is now seventy-three years old. His successor must be under thirty-five years of age, but need not be a Presbyterian. In the length and breadth of the land the board has not been able to find a man who would go for this difficult service.

Disciples' Underwritings Campaign Under Way

The Disciples failed last December to raise their underwritings in connection with the Interchurch World Movement. In response to an appeal that went out through the mail, only about one-tenth of the amount was secured. A new campaign is now under way running through April and May. Pastors in each state will visit the smaller churches, and it is hoped to secure all the pledges needed in the two months. The pledges will be paid half on June 30 and half on September 30. The campaign is being speeded up by the suggestion of the New York bankers that suit will be entered if provision is not made for the indebtedness. The leaders say this money-campaign is different from any previous one in its spirit. There is no enthusiasm in it, but in every large center where meetings have been held there has been a recognition of the importance of clearing the cloud from the financial credit of the Disciples societies. Large churches are taking significant portions of the amount. Union Avenue church in St. Louis has subscribed $5,000; Independence Boulevard Church of Kansas City assumes $4,000; Linwood Boulevard Church of Kansas City signs for $4,000; in other cities amounts proportionally liberal have been subscribed. The Disciples of Chicago have a committee with Rev. O. F. Jordan as chairman which has apportioned the Chicago obligation. Already Evanston and Austin churches have reported their apportionments raised. The secretaries insist that the $600,000 will be raised. The pledges are taken on the basis that the whole amount must be provided, or the pledges are not binding.

Church Union in South India

The Congregationalists and Presbyterians of South India have already formed a union, and recently this union group met with Episcopalian leaders to discuss a wider union. As in all discussions of union with the Episcopalians the question of orders is to the fore. Some resolutions were adopted looking toward union and laying down some principles. When the niceties of language are stripped away, the agreement is fundamentally that any minister must have received a commission from the bishop before he can serve churches which in the past have been known as Episcopal churches.

Successful Church in New York

THERE are many churches these days which are not succeeding. The story of the church which is regarded as a success by its community is always interesting. Successes in metropolitan territory are few and far between. Hence the story of a great church in New York is always of peculiar significance. West End Presbyterian Church of that city has a large territory several square miles in extent. It is performing the functions of a church and in addition, those of a Y. M. C. A. and a Y. W. C. A. The principle of group organization is one of the strong features of the work. Many small groups such as boy scout troops, girls' societies and mothers' guilds meet in the building from time to time. There is something going on every day from ten o'clock in the morning until ten o'clock at night. Luncheon is served to nearby school children at the nominal charge of ten cents. These children are very apt to join the Sunday school and to become interested in the various features of the church activity. The moving picture machine was installed some time ago and has proven a popular feature. The shows for the children are given without any charge, but the shows for adults are supported by loose collections. Naturally a great city brings to the door of the church a great many seeking relief. These cases are given careful consideration and all worthy persons are given a place to sleep, food, a job, or else are inducted into a home for the aged or invalids. The best work which is done for these indigent is that which restores them to financial independence, and which makes them once more producing units. The women of the church have plenty to do. Their activity is largely in the way of producing garments for the poor. Last year over a thousand garments were turned out. The church is not unmindful of the needs of the world field. Four missionaries are maintained, a man and wife in Nanking, China, and a home missionary and wife in Arizona. Dr. Albert Edwin Keigwin is the pastor of this interesting organization.

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It is possible, however, for ministers to continue their work as in the past without any commission, provided they restrict their ministry to the churches which have been accustomed to receive a ministry that was not in the apostolic succession. Of course all new ministers are ordained by the bishop. The plan is more generous than that which is offered by the Lambeth Conference. It says nothing of re-ordination, and does not compel reordination in order to secure fellowship with the Episcopal churches. Just what attitude will be taken by British Episcopalians toward this new plan is not at present clear.

Dr. Shannon Will Address Disciples Congress

Dr. Frederick Shannon, pastor of Central church, Chicago, will be a guest of honor at the Disciples Congress held at Springfield, Ill., on May 10-13. His topics for special addresses will be "The Blooming Thorn," "The Sacrament of Suffering," "The Power of Christian Faith," and "The New Human." The topics on the Congress program this year belong not only in the field of theology, but are partially related to the practical interests and partially to the deepening of the spiritual life of the group. It is to serve the latter interest that Dr. Shannon was invited.

Ministers Who Go to Europe

The minister who goes to Europe this summer will have a chance to preach. The Federal Council of Churches is particularly eager to secure the names of those going so that their presence in Great Britain and other countries may be the occasion of pulpit interchanges. It is believed that international goodwill will be stimulated by an exchange of pulpit messages, and for this reason church leaders both in Great Britain and America are alert to the opportunities that arise in connection with tourist travel.

Significant Work for Unfortunate Women

The Women's Church Federation Protectorate of Chicago is an agency in behalf of unfortunate women and girls, particularly those who are strangers in the city. The organization has an indirect connection with the Chicago Church Federation. The annual report of the organization shows that employment was secured last year for 141; 73 were placed in institutions; 46 runaway girls were returned home; 23 maternity cases were aided. About half of the people aided claimed residence elsewhere than in Chicago. Mrs. Minnie M. Chapman is superintendent of the organization.

American Waldensian Aid Society

The Waldensians are held to be the oldest of the existing Protestant denominations, indeed they antedate Protestantism. For centuries before the time of Luther they maintained their attitude of independence of Rome. It is said that they have endured thirty persecutions during their history in which large numbers of their members were killed. Many Protestants in America believe that it would be better to strengthen the native Waldensian movement in Italy than to import American denominations into the Italian situation. The American Waldensian Aid Society will hold its first meeting in Washington the first week in May. Some of the most eminent Protestant churchmen will be present and participate in the discussions. The speakers will include: Bishop McDowell, of Washington, of the Methodist Episcopal church; Rev. Cornelius Woelfkin, D.D., of Fifth Avenue Baptist Church, New York City; Dr. Bruno Roselli, of Florence, Italy, first Italian exchange professor to the United States, now teaching at Vassar College; Rev. Vincent Ravi-Booth, a Waldensian, but an American citizen, minister of First Congregational Church, Old Bennington, Vt.; Rev. Henry C. Sartorio, a Waldensian but also an American citizen and curate of Christ Church, Boston; and Rev. V. Alberto Costabel, a Waldensian of Milan, Italy, the Waldensian delegate to the United States and Canada for the present year.

Down-Town Church Succeeds

THE idea that a down town church must inevitably fail has been gloriously disproved in Kansas City in recent years. First Christian Church is now surrounded by business houses. Long since its historic constituency has moved out into the beautiful residential suburbs. It is left with business houses and boarding houses. Under the leadership of Dr. Arthur Braden, a great growth has come in the membership. In the past fifteen months 515 people have been added, 355 of these uniting on profession of faith.

The statistics show that the church has a larger evening than morning service, which is also a kind of curiosity among city churches. This growth in membership, and some kindly aid from adjacent Disciples churches has enabled the congregation to practically free its $250,000 property from debt. The growth of the church rests back solidly on an educational program. There is a large Sunday school, with many young people in the classes and from this school the converts are harvested at almost every service, after they have been well instructed in Christian fundamentals. First church never closes its building. Seven days in the week it continues its helpful ministry to the community. The training of Sunday school teachers for the whole city and for all denominations is carried on in this building. The gymnasium provides physical education, and much wholesome recreation. The employment bureau is an agency for relating the numerous unemployed with positions where they may be useful.

The congregation dines together once a week before the mid-week prayer meeting, and out of this family meeting arises good fellowship and esprit de corps for the work. Sometimes three or four meetings are going on in the building at the same time. The membership of the church is now well up to the two thousand mark, and in this membership are some of the good business men in the city who believe that religion should not retreat from the centers of the community life.

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Every Church Member Will Help Sell Building Pledges

The automobile people have helped the church people with some new financial methods. This year a popular make of automobile is being sold with a guarantee of seventy dollars back next August provided fifty thousand cars are sold in six months. Rev. Harry H. Peters, state secretary of the Illinois Disciples, sold a church debt in the same way over at Moline recently. An Educational Annex had been built to the church at a cost of nineteen thousand dollars, and seven thousand dollars was owing. The members pledged a definite amount each year until the debt was paid. That made every pledger a salesman for the fund, for the more pledges, the shorter the period in which the pledges would be collected. The church raised a total of $3,200 per year for this special purpose.

Sunday School Sends Rice to Armenia

The city of Houston, Texas, is sending a cargo of rice to Armenia to help the starving people. While funds were being collected for this purpose the Disciples Sunday school connected with South End Church raised the largest amount of any organization in the city. Rev. Wm. Dunn Ryan has recently gone to this congregation from Youngstown, O., as the pastor.

Want Remains of Missionary Leader at Bethany

Rev. W. R. Warren in a recent communication to the Disciple press advocates the removal of the remains of the late Rev. A. McLean, missionary leader of the Disciples, from the city cemetery in Cincinnati to the Campbell burying ground in Bethany. This cemetery is now owned by Bethany College, and will be given perpetual care. Some of the greatest Disciples are buried there. This burying ground is often visited by tourists, whereas a city grave is lost amid the thousands, and is never secure against change some time in the future.

When Lodge Men Go to Church

The lodge man is not always a church member. The man without a church is usually a member of some fraternal order. Some of these unchurched men of the orders do not go to church very much oftener than "David Harum" did. This well known fiction character declared that he went to church every Thanksgiving and he had missed only three out of the last four years. The lodges have definite times, however, when they try to rally their members to a religious service in the church. The Knights Templar have definitely Christian elements in their ritual, and they observe some days of the Christian year, particularly Easter. On this day they usually attend church in uniform. The Odd Fellows, Knights of Pythias and many other orders observe the first or second Sunday in June as "Memorial Sunday." On that day they attend divine worship, and later decorate the graves of their deceased brothers. On the recent Easter Sunday the number of Knights Templar in church was said to be unusually large.

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HERE is history from the beginning of life on our earth so far as we can trace it by paleolithic records, through the civilizing and decivilizing ages down to yesterday. And much of it is history from the standpoint of common sense. We would hold this view even after you pointed out that Mr. Wells does irreparable damage to many an ancient convention and orthodox tradition. He trains his guns fearlessly on superstition, on corrupting traddition, on historical malpractice.

The author's conclusions stimulate thought. He is an optimist. He sees a new sanity emerging from the hatreds of the war. He looks for a revision of ideas and institutions and the development of a citizenship of the world, with the breakdown of nationalism. Religion to his mind has been obscured by creeds—"the old political and social assumptions, the old religious formulas have lost their conviction." But he expects the future to bring a brotherhood of men rather than of nations, wider education and a religion apart from forms and creeds. Man is to become happier and more contented on earth. He does not seem to fear that, judging by the rate we are going, the old ball may become cold before we achieve that ideal.

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AN INFORMATIO

A HOPEFUL sign of the times is the increased alertness of the religious leaders of the country to present day economic and social conditions and needs. The best sellers with ministers and other religious leaders are books which treat these conditions, and especially those which point the church to its duty with reference to them. But this zeal for information has not gone far enough. Too often, it stops with the leadership. For every awakened minister there are 100 church members who are not sufficiently well informed. There is a real call for an "Informational Awakening."

With this fact in view The Christian Century Press has prepared a list of books which are considered the best adapted for general reading in churches, Sunday school classes, etc., and in church homes. At the same time many titles are given which are of interest primarily to ministers themselves. Many of the books included are intended to inform the minds of readers more accurately on matters of primary interest to church members—books on the Bible, on Christian doctrine, on the devotional life. In other words, an effort has been made to make the list as wide in its scope as the intellectual and spiritual life of the normal Christian should be. Note on the next page some uses to which the list may be put.

100 RELIGIOUS BOOKS

A list prepared and approved by Charles Clayton Morrison, Herbert L. Willett, Joseph Fort Newton, Alva W. Taylor and Thomas Curtis Clark

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Psychology and Preaching. C. S. Gardner. $2.50.
The Building of the Church. C. E. Jefferson. $1.50.
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Can the Church Survive in the Changing Social Order? Albert Parker Fitch. 80 cts.
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Popular Lectures on the Books of the New Testament. A. H. Strong. $1.50.
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That One Face. Richard Roberts. $1.25.
Christ in the Poetry of Today. Compiled by Martha F. Crowe. $2.00.
Archæology and the Bible. George A. Barton. $2.50.
Jesus—The Master Teacher. H. H. Horne. $2.00.
Jesus—Our Standard. H. H. Horne. $2.00.
New Testament in Modern Speech. Weymouth. $2.00.
Moffatt's New Testament. $1.50. (Pocket ed., $1.75.)
Jesus in the Experience of Men. T. R. Glover. $1.90.
The Proposal of Jesus. John H. Hutton. $2.00.
Epochs in the Life of Paul. A. T. Robertson. $1.50.
The Life of Paul. B. W. Robinson. $1.50.

CHRISTIAN DOCTRINE

The Experience of God in Modern Life. E. W. Lyman. $1.50.
What and Where Is God? Richard L. Swain. $1.50.
The Holy Spirit in Thought and Experience. T. Rees. $2.00.
The Christian Doctrine of Reconciliation. James Denney. $3.00.
The Christian Hope. William Adams Brown. $1.75.
Can We Believe in Immortality? J. H. Snowden. $1.50.
Immortality and the Future. H. R. Mackintosh. $1.50.
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Outspoken Essays. Dean W. R. Inge. $2.25.
Public Opinion and Theology. Bishop Francis J. McConnell. $1.50.
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Living Again. Charles R. Brown. $1.00.
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The Missionary Outlook in the Life of the War. $2.00.
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Modern Religious Movements in India. J. N. Farquhar. $2.75.
The Religions of the World. George A. Barton. $2.00.
Mary Slessor of Calabar. W. P. Livingstone. $2.00.

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Is Christianity Practicable? William Adams Brown. $1.75.

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First. Henry Drummond. 50 cts.
The Strategy of Life. Arthur Porritt. $1.25.
Life of Theodore Roosevelt. W. R. Thayer. $1.00.

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1. From the list select a shelf-full of books for your church, your Sunday school, your class. Many ministers have placed a table in the foyer of the church, with a selection of books for the reading of members.

2. Make a selection for your own purchase during this year, a book a week, five a month, or by some other regular plan.

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